THE CHURCHMAN.

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POETRY.

For the Churchman.

"THESE THREE."

BY YELVERTON READ.

Πιστις, Ἐλπις, Αγαπη, τα τρια ταυτα, 1 Cor. xiii. 13.

ΠΙΣΤΙΣ.

I.

When far upon the pathless sea,
Day after day the foundering bark
Is wildly driv'n;
With none to save!
And rocks and shoals are on the lee,
And clouds and tempests dark
Obscure the heaven,
And daunt the brave:

II.

Nor sun,
Nor moon:
Nor from the north,
The mariner's star
Is trembling forth!
And ghost-like in their flight,
The hours go by!
And wind and cloud—darkness and light,
And sea and sky,
Are all at war!

III.

Though day and night—
Though star and sun
Should take their flight;
An only ONE
Forever firm—forever true—
Fails not nor moves:
But *silently*
With watchful and unwavering view,
Still lingers by
The point it loves!

IV.

So tossed upon the seas of life,
While tempests of contention rage—
While falsehood triumphs and misfortunes lower:
Though Hell her fiercest warfare wage;
Far, far beyond the winds of strife,
Affianced in her course with magnet power—
There on the stormy wave,
That rocks her frail abode;
Redoubtable to save,
FAITH points to GOD!

ἘΛΠΙΣ.

V.

Sweet angel thou, when fallen man,
By all deserted, and expelled from bliss:
Thou, only thou, didst kindly deign
To follow him from Paradise.
So heaven's Moon,
Amid the lightnings of the thunder-cloud,
Sheds radiance down,
And smiles on Nature in her angriest mood!

VI.

Her peace not even
A breath shall mar,
Whose hope and star
Are fixed in heaven:
And what shall dim
The heavenward eye
Upraised to *Him*:
And what shall ache
The breast whose sigh
Is only this, *Thy will be done!*
And like the ripple which the oar
Leaves on the lake—
Is soon
No more.

ΑΓΑΠΗ.

VII.

When fall around the shades of Night,
And day has sunk beneath the west;
The eagle, in his lofty flight,
Bathes his wings in golden light—
And bears it on his crest!

VIII.

So thou, Religion, when earth's bloom
And all its feverish dreams are fled:
When shadows thicken round the tomb,
And hearts are cold and hopes are dead:
Thou, only thou,
Triumphant rise to endless day!
And in the light of heaven's ray
The gloomy shadows fly:
And on thy brow,
And in the wavings of thy hair,
A golden light shall settle there,
Whose beams shall never die;
A light that only lives above
As fair as Hope—than Truth more bright:
Heaven's first-born light—
Eternal LOVE!

IX.

And on her mind behold,
The reflex of His power!
While Contemplation turns
Like Alchemy's famed stone,
The thoughts to gold:
Bright as the cloud that burns
Around Apollo's throne,
At sunset's holy hour:
Till on her constant eye,
Heaven leaves its calm repose—
And from above,
Its aspect throws:
And all the face of LOVE
Partakes of Deity!

SONNET TO AUTUMN.

BY REV. C. LESINGHAM SMITH, RECTOR OF LITTLE CANFIELD, ESSEX.

Now wanes the year, unloaded of its birth
Of fruits and flowers, and with the chill wind hies
From tall tree top the leaf of many dyes;
Th' umbrageous foison unto Winter's dearth
Reluctant yielding. On the sober earth
A stillness broods, unruffled by the cries
Of man, or brute, or song-bird's melodies;
And sadness reigns around, more sweet than mirth.
Along the steep hill side now let me stray;
Now o'er each scene familiar linger long;
Now mark the woods, how lovely in decay!
And now the clouds, a most fantastic throng!
And, lastly, blessing the good God alway,
Pour out my heart in some love-breathing song!"

From the London Church Intelligencer.

SOME ACCOUNT OF RELIGION IN ENGLAND.

SIR,—Should you consider the following letters worth inserting in your paper, they are at your service. Of the writer I can say but little, except that he was supposed to have been of the family of Phileleutherus Lipsiensis, and Don Leucadio Doblado; though it is much doubted whether either of these would have owned the relationship.

I am, sir, your very obedient and humble servant, E. B.

MY DEAR ALI,—Having now been resident a sufficiently long time in England to be enabled to send you the general account you desire, and having meanwhile examined not only the sacred books of this profession themselves, but other writings also of a controversial nature, on these heads, I will no longer delay complying with your wish. The teachers, then, of the religion of these parts, seem to me divisible into two distinct parties, the clergy of the Church, and the ministers of dissent. But, having heard from me something already of the notions of these same Christians, you will here interrupt me with a smile, and say, that I already in thus naming prejudge them, or rather in so calling they prejudge themselves,—the one self-confidently claiming all, and the other as strangely admitting it. But you will understand all this better by-and-by, and perceive the reason and appropriateness of each designation, as referring not simply to the truth or falsehood they may respectively teach, but to the ground and authority on which they so put it forth also. To begin, then, with the clergy of the Church, the positive, rather than the dissenters, the negative, body—the Catholics, as they style themselves, which signifies what men are, rather than the mere Protestants, which indicates what they are not; that which offers itself as one and undivided, rather than those who boast in their multiplicity,—and whose very existence is, as it were, founded on their various respective discordances from her. These clergy then hold, that their great Master, JESUS CHRIST, and His Apostles, established a distinct, substantive, faith and religion, peculiar ordinances, and stated ministry, in a communion called the Church; that to this communion, and to her exclusively, were and are confined all the promises He made to His people, while to enable the then and future generations to secure these, and share in this covenant, they must be entered therein by that ministry, or their legitimate successors to the end of time. That these apostles and ministers, accordingly, after His death, continued setting forth what He had begun, and leading men to, and when willing in due course admitting them into, this special body. That having thus made converts and fellow-believers, they and other holy men with them, duly qualified thereto, proceeded to strengthen and encourage them therein, by penning for them a record of the more remarkable passages in the life, sayings, and death, of their great Master, as well as leaving further directions and instructions, in letters addressed to several of the respective churches already founded by themselves or their fellow laborers; all these same documents and themselves being so divinely inspired as to be protected from all possibility of didactic error.

On the faith thus preached, and the distinct dogmas laid down, it is needless I should now pause, as you had an outline thereof in a former letter, in addition to the acquaintance with them gained from our own religion. In order, then, to ascertain what these doctrines were, that were thus insisted on by these original teachers, as well as to throw light upon any doubtful passage in their subsequent writings, the first inquiry must of course be, how did their earliest and personal converts understand and believe, what was the faith and conviction of the first churches, the institutions and ordinances of the earliest times, and what has generally, by most, in most places, and at most periods, been conceived to be the truths and schemes they propagated, and been received and accredited as such? And accordingly so, and by the like means, to have ascertained and put forth this one and only true system; to yield to it implicitly, as in due accordance with those positive writings, which are the record not of man only but of GOD, and incidentally or openly corroborated in them; to bring down imaginations and every high thing that exalteth itself to obedience to this; to judge of everything not according to its fitness or unfitness in man's calculations, or as of importance or indifference according to his purblind or perverted fancies, but as it was, or was not, part of that substantive and unvarying scheme, or dependent from it; such is the position of the "Clergy of the Church." Human reason, even the most enlightened, is, they declare, no fit arbiter of divine things, not only because many revealed articles, such as the higher mysteries of the Godhead, (according, I mean, to the Christian view thereof in opposition to our own,) seem purposely left as exercises of faith, and demonstrations of the weakness and futility of human intellect; not only because such implicit unquestioning faith is put as the foundation-stone of this religion itself; but also because, in the older portions of their sacred book, the Bible, immense importance is frequently attached to what we might be inclined to think, and call, almost insignificant particulars, and sincerity of the most pious kind not allowed to plead excuse for disobedience therein.* Nor is it enough, according to them, to hold the truth or doctrines only, unless they retain also the identity of the Church thus originally planted, unless they not only agree with, but are part of, herself: for to her, and her only, say they, are the promises made, as I remarked before, and therefore not to a resemblance of her, however strong, but to herself alone, can they belong. There is one, they declare, and one only Church of GOD, in part militant on earth in the flesh, and in part already glorified in Paradise in the spirit. With His Apostles was by her Founder and Head left the exclusive power of perpetuating this Church, by appointing their own successors, as well as the inferior Priesthood, for carrying on the Church herself and admitting members to her communion and privileges; and by these, the bishops, as they are designated, was it in their turns transmitted to the present day uninterrupted and unimpaired to theirs, who alone, therefore, as inheriting from them, and standing in their room, are themselves qualified, or can qualify others, to exercise her sacred functions, and convey her covenanted blessings. Nor, of course, could personal unworthiness vacate, or personal goodness confer, this ministerial authority of either class, resting as it does on the commission thus entrusted, and wholly independent of the subsequent character or mind of the individual, however for his conduct thereunder he must without doubt be deeply responsible, and could again be thrust out from his office by those who called him to it. Even so, say they, a child may be undutiful, but that does not make him to be no child at all, until rejected as such by his parent himself: nor does obedience turn a stranger into one: an ambassador untrue to his Sovereign ceases not thereby to be an ambassador, but retains full right as one, all whose acts are valid until openly withdrawn, nor can the best subject interfere with and assume his place, however more faithful; a shepherd who neglects his flock, or feeds them on unwholesome food, still has his due claim over that flock until the husbandman renounces him, nor would themselves hearken to the voice of a stranger, however wiser and more trustworthy; and so, in like manner, they affirm, not fitness in man, but appointment by GOD according to His own order and institution, constitutes His Messenger, and the Pastor of the sheep of His pasture, otherwise a man might be such one day and not such the next, and again such the following, and each be, or be not, such, just as the fluctuating mind of his people pronounced his doctrine sound or unsound: to say nothing of the nation whose history is contained in the first portions of the Bible, and which still with its priesthood were and remained GOD's Church and nation even when sunk in idolatry and error; or of one of the very apostles themselves, of whom I have so much spoken, who still was reckoned one, and as such retained all his powers, even while in heart an apostate and a traitor. And thus, then, in similar reasoning, not the individual only, they would maintain, but even a whole regional or national branch of the Church herself may be in doctrinal corruption and delinquency, like some expressly mentioned in the last book of the same Scriptures; yet, lamentable as this would be, and worthy of general condemnation and avoidance as would be all such her unfaithfulness, still she would not thereby cease to be a Church, until, like a candlestick which hides instead of diffusing abroad the light committed to its charge, she were removed altogether from her place by the very same authority which first appointed her. Such, my dear Ali, appears to me to be the general system of the clergy of the Church. Should I have omitted any material point, I shall be happy, if reminded thereof, to supply it. In my next, I will speak of the other class,—the ministers of dissent. Meanwhile, I am, and trust ever to remain,

Yours in the true faith of the prophet,
ABU KHAN.

MY DEAR ALI,—In turning now to the second division of the teachers of religion here, I must begin by observing, that you will hardly expect my account of them can be so plain and methodical as I have endeavored to render that of the former class, inasmuch as there are here a thousand sectional distinctions and differences of opinion and constitution; nor of course can there be here any such decided line of consistent and tangible principle. I must content myself, therefore, rather with sending you the general conclusions deducible from their preaching, writing, and conduct, than with attempting to lay down, in positive assurances of their own, the direct and avowed articles of their profession, if such there indeed be common to, and distinctly admitted by, all their varying bodies. Setting aside, then, for the most part, as of little comparative consequence, and as of very uncertain character, all that was taught or done by the Founder of this religion Himself, and His personal followers, unless found expressly stated or enforced herein, their main and only rest is on the written documents of the latter, and of their equally inspired predecessors and prophets in the same volume. These, and these only—explained not by the customs of earlier times, nor by assistance from earlier writers, nor by present learning, but by a divine indwelling light which at once qualifies a man, not indeed to read a word of the original, for since it has been done into English for them by the Church this were needless, but, what is equally serviceable, to understand that translation better than the translators, and so reciprocate the benefits received from them—these by themselves and in themselves are to be all in all. Behold the sacred volume† is an answer to every argument, even though the meaning of a passage in that book itself be the subject in debate; so much so indeed, that if put into a heathen's hands, and by him believed and embraced, it would of itself lead him to all truth, and convert him into a Christian, with all a Christian's privileges. "The Bible and the Bible only is the religion of Protestants" is their motto, though I should do them an injustice did I not add, that in conduct they do not confine themselves within so narrow and almost impossible a boundary. Thus, with an open infringement of principle indeed, but yet as most persons, except those called Quakers, seem to think a wise one, they practically follow the former class of teachers in the Church in holding, that the duty of the observance of Sunday, and of infant baptism, for instance, is sufficiently attested by primitive tradition and usage, to be binding on themselves at present, though these are nowhere ordered, but only incidentally corroborated by those Scriptures, and however meanwhile they would disavow the conclusion theoretically, and do so indeed in other rites which they dislike: being Hanefites‡ like our own but in part. Perhaps, indeed, it is scarcely too much to say, and it may tend to solve these appearances at least of inconsistency here, that in such a sense is the Bible esteemed by them as their only religion, that every one may, and has a right, nay, ought, to form his own religion from it as he himself thinks fit. Thus, if he choose to recognize the Sunday as to be kept holy, the casual mention of the LORD's day therein authorizes his doing so, if not, the non-command to it similarly releases him; if he prefer retaining the old rite of laying on of hands, or confirmation, a similar allusion to it there, as among first principles, justifies him, if to reject, the want of a direct order to that effect exonerates him; and so forth. There is the written record, for each to interpret as he pleases, and to be equally right in abiding, and acting, by that private interpretation. Let him but keep the letter of the law, as of a statute book, and as in earthly legislation he is safe, and being within the mark the words bear him out; for indeed not one precise and positive truth, contained therein, is the thing designed to be set forth, but, with a more enlarged and liberal spirit, all and every thing which can by possibility be comprehended under, or is not distinctly contravened by, them. And otherwise, indeed, how could these same Scriptures be thus in themselves so all-sufficient, as without any previous preparation and human aid amply to lead to all truth, if truth were one, and not many, when they do lead different minds to such different conclusions, and still each varying sect claims them for its own, and the foundation of its tenets?—If a man prefers accepting a guide in others, well; if not, as well; but he is to be bound down, and his own inalienable liberty restrained by no human being. Nay, even if history, and subsequent invariable correspondent custom, should testify that the Apostles judged it best to institute such or such things, what is even this to him? if they yet conceived not these, be they what they may, of consequence enough to be also expressly enjoined in their after-written directions, which, though primarily of course addressed to specific local Churches according to their various occasions, yet must nevertheless have been framed with the secondary intention of containing also precise commands to all and everything necessary and suitable to be observed everywhere, even although already orally established. Or again, as to the Gospels, as they are styled, what matters it, he may say, if these be brief indeed, and avowedly§ detail but little of all that was proclaimed or done, provided only that little was all that was of importance enough to be so handed down, the rest as designed only for present purposes merely delivered and insisted on by word of mouth? It is not then for him to seek to learn what others, whether the first Churches or the last, thought, believed, or practised, but rather of himself to make for himself a faith, a ministry, and a "Church," out of the materials supplied to hand in the one treasure house—the Bible; not for him to rejoice in the supposed privilege of already having what is the one true faith, if such there be, traced out for him through the pages, lives, and doctrines of consentient ages, the Scriptures still accompanying and bearing witness to each article, and given to his acceptance by the Church, but to glory rather in being wholly without it, wholly ignorant of, and unbiassed towards everything, and so enjoying the far higher privilege of trying to fashion out everything for himself instead. Antiquity may indeed yield its testimony to the authenticity and genuineness of the several books of the Bible from out of so many other spurious and rejected ones, because we cannot do without it; but as to the doctrines contained therein, or preached by the apostles, there, as we think we can get on better by ourselves, is it to be at once renounced? The wisdom of all former ages may be very well in its way, and as far as it goes, but his own is far higher, so as to be competent at once to sit in judgment on it, and reverse its decisions at will, this his own indefeasible right and duty of private judgment necessarily presupposing those higher capacities, which alone can qualify a man for such an office; so that each new thinker seeing in his turn further and clearer than all, who with his own or greater advantages went before him, there is no end to the progress and advancement of wisdom, religion itself daily receiving fresh and fresh improvements in proportion as it recedes from the time and terms of its original foundation, even as the stream by its passage through the greater variety of soils becomes so much the purer than its spring. Thus, then, are all the old exclusive dogmas of the constitution, order, and oneness, of the so-called Church, appointment to its ministrations and government in regular succession downwards from the hands of its first founders, and other such mere extraneous and temporary matters, filtered off: all are equal brethren and equal "Christians" who hold the common Bible; all equal "Churches" that are built by each upon the doctrine he personally believes to be in it, however different, or however adverse, since no one can deny to others what he claims as a right and duty for himself, his own mere conviction of his own sole correctness of belief invalidating not of course the equal power and authority arising from the as strong conviction of his neighbor. And yet, while thus theoretically contending for the principle, and recognizing, and holding out the hand of fellowship to, all who do so with themselves, as soldiers in a common cause against a common enemy, the Church; yet is there not less practically war in their own camp; not the less do they condemn, anathematize, and reject each other, their own conclusions being, after all, the only right ones, and their own sect or party the only true party, all the rest wanderers in error, though not so dense a one as that of the Church, and outcasts from that one exclusive real "Church," which is their own. What these same doctrines are, on which each respectively maintains all to depend, and on which they found daily new "Churches," and organize daily new "Christians," I shall not here attempt to detail more than I did in the other case, though I cannot but with pleasure perceive the greater prevalence among them of our own true Jabarian tenets of predestination, and recognize the identity of the Socinian theory with our own.—I have spoken of these two bodies,—the Church claiming to have been from the beginning of the religion itself, as an integral portion of it,—and dissent separating from her some three hundred years ago, or indeed less, as devising a new and better scheme for itself, and since from time to time yet further subdivided as fresh and fresh improvements have presented themselves,—the one prior to the Scriptures written by her own authorities,—the other springing up at the will of each individual at any moment from his own arbitrary interpretation of them,—as equal and co-ordinate bodies, because so the latter claim to be, nay, superior, nor is it for us, true Mussulmen, to pretend to judge between these misbelieving Franks; but, in fact, though thus reporting themselves, it cannot escape the least observant stander-by, that there is among the latter a strong sense of painful inferiority, so much so indeed, as that, strange as you may think it, instead of endeavoring by every means, and mark, to prevent themselves from being mistaken for these former, whom they thus affect to reprobate, they actually are proud of being so, and to this end have resorted to the expedient of copying their every-day black dress, their officiating robes, titles, degrees, and even ceremonies, in order thereby to pass themselves off for them in that disguise, or, where known, at least recommend themselves and their services by the resemblance. A portion, rather, I should say, as much, that is, as is sufficient for this purpose, for as to the rest, pursuing here as in the Bible the eclectic principle, they more consistently follow the first founders of dissent in reviling and rejecting them. Do you remember, Ali, our old fable of the wolf in the shepherd's cloak, or the account that the Italian priest we travelled with gave us of the cunning device adopted by some of his people for slaying their enemies by clothing themselves in their armor?|| What will you say, then, when I tell you that thus, for instance, the Rev. Mr. Muddikins, M. A., may be seen, arrayed in a black gown, marrying a couple with a ring; while, in real fact, this same reverend, with the other similar appellations of Right Reverend, Venerable, &c., are mere words of no value in themselves, or scriptural origin, or application, but derive their whole significancy from having been casually chosen by the Church, like Hon. and Right Hon., by the State, to designate the holders of her respective dignities, all of which equally therefore could only now be assumed by any one else with the view and hope of being confounded with the original bearers of them? The M. A. is in all probability obtained for some trifling fee, and without any examination, from some obscure and hardly acknowledged university, and yet is serviceable as assimilating them with the clergy who are so far otherwise educated; the gown, a mere imitation of their decent order; the ring a token of the Church's union of her members, but an abomination, scandal, and unclean thing in the eyes of their earlier patrons and fathers of dissent. I will not here add their having an "Ordination" also to their ministry, because, though where each may make, or be, his own "Church" himself, and the entire system of dissent commencing its being from itself so lately, such "Ordination" cannot of course be intended to convey an authority which each sufficiently enjoys in himself, or hand down successively any such from its first founders, themselves possessing no more such powers than the modern devisers of each new sect now, yet may the institution of such a rite among themselves, if only for form and appearance' sake, be traceable to the Bible, and is not therefore simply, like the former instances, a mere ecclesiastical invention of no force or meaning at all, except that which the Church herself, for her own purposes, imposed upon it. And here then, for the present, may I close this second account, merely in conclusion observing, that, singularly enough, while thus counterfeiting the Church in her, otherwise indifferent, peculiarities, they do not follow her in what one would have thought must have been common to both, or, if adopted by one only of the parties, certainly at least by them, namely, making the perusal of that Bible, whereon they so pride themselves, as all-sufficient whereon to form their faith, their "Church," and their everything a regular part of their public services; whether as really reverencing it less, though professedly more than herself does, whether as fearing lest it should lead their congregations to exercise that same liberty of dissent from them which they claim for themselves from others, whether as conceiving their own discourses even yet more edifying in their modern force, than its obsolete and decaying archaisms, or from what other cause, I cannot tell. Said I not well, then, that it were better for me to send you general views hereof, rather than endeavor to trace any one consistent line amid such seeming discrepancies? And now rejoice with me that we are sheltered beneath the banner of our true prophet, free from these distractions of the Franks, and neither, like the elder body, grieving to see herself thus betrayed by the fancies of each new-fangled faction, nor, like the younger, with such conscious weakness, though pretended strength, and half hopelessly contending against an authority of fifteen centuries and more.

Thine in the true faith, ABU KHAN.

* Query: referring to such passages as Exodus iv. 24 and xvii. 11; 1 Sam. xiii. 13, 14; 2 Sam. vi. 6, 7; &c.?

† One cannot help being reminded of the "*En sacrum Codicem*" of Watson, when at Cambridge, in similar situations.

‡ This appears to be a sect of anti-traditionists among the Mahometans.

§ Query; referring to John xxi. 25; Acts i. 3; &c.?

|| Can this be Virgil's—
"Mutemus clypeos Danaumque insignia nobis
Aptemus?"—*Æneid*, Lib. II.

COMMUNICATIONS.

For the Churchman.

BIRMINGHAM.

'Tis the sixth hour;
The village-clock strikes from the distant tower;
The plowman leaves the field; the traveller hears,
And to the inn spurs forward. Nature wears
Her sweetest smile—the day-star in the west
Yet hovering, and the thistle's down at rest.
ROGERS.

There stood the old Gothic church, with its "ivy-mantled tower," looking venerable and beautiful whilst bearing aloft its verdant drapery; there was its ancient grave-yard, where "the rude forefathers of the hamlet slept;" there was the ploughman plodding his "weary way" across the hedge-row fields to his cottage-home; and the lowing herd were winding slowly down a green lane that led to a rural dwelling at its termination. There was a "solemn stillness" in the air, broken only by the sound of rustic and merry children at play before the cottage doors, whilst others were chasing a rough-looking donkey from the rich morsel of clover offered him at the lane side.

There were "drowsy tinklings" heard from the distant sheep folds, whilst the bat and the beetle were performing their respective evolutions in the glimmering twilight.

The imagery and associations of a poet were uppermost in my thoughts, and the reader will doubtless anticipate me, when I pronounce that poet to be none other than Gray—the glowing country church-yard elegiast.

I was journeying toward Birmingham with these interesting memorials of the past and present before me. And it may be considered one of the greatest sources of pleasure to the American traveller in England, that, as he wanders over her garden-like landscapes, he can call up the holiest and purest thoughts of her poets, whilst beholding the venerable temples and other objects of moral and poetical interest and identity, so readily in the fair scenery around him.

And principally from this cause, no part of this ride was uninteresting to me; for my eyes glanced continually upon some rich fragment of old England, calling up associations of feudal, monastic, or eventful times—vividly recalled by the stately castle, the cloistered abbey, the crumbling ruin, the mouldering tower, the site of some thrilling legend, the field of conflict in distant ages, the arena of chivalry, and the musing-place of the poet. How would all this pleasing kind of reflection steal upon me as I gazed upon the soft sylvan groves or fields where these memorable documents of the past still existed—objects consecrated by the pen of genius, or the dim twilight of tradition.

It was now past the "sixth hour," by the village chime, rung out from its old gray tower, whilst nature had assumed her sweetest smile. The day-star glimmered in the west, where piles of golden clouds seemed to hang midway between the purple distance and the blue vault of heaven. As the shades of evening began to veil the distant objects from view, it made more plain and visible the lurid glow of furnaces belonging to the manufactories of Wolverhampton, and shortly afterward the town of Birmingham itself appeared in sight, at which place my day's journey terminated.

This celebrated manufacturing town is 109 miles northwest from London on the road to Holyhead, and contains, with its environs, over 100,000 inhabitants. Mist and obscurity appear to hang over its early history prior to the Norman Conquest, and the first notice of it occurs in Doomsday Book. It is called Beemengeham in that memorable survey of the kingdom; it was afterwards aspirated Bromwycham, which has finally given place to the euphonious sound of *Brumaghem*. In the ancient Norman survey, this town "was rated merely for four hides of land, and woods of half-a-mile in length and four furlongs in width, the whole being valued on an annual rent of 20 shillings." In the reign of Henry VIII., this place was noticed as being principally inhabited "by smithes, that used to make all manner of cutting tooles, and lorimers that make bittes, and a great many nailours." I refrain, however, from going into further particulars, or from making researches into the antiquities of Birmingham, at present, and proceed to give the reader my casual impressions of the town.

The names of some of the principal inns first struck my attention, and rather amused me. Thus I observed "The Hen and Chickens," the "Pump Inn," "White Hart," "The Stork," "The Swan," "The Woolpack," &c. Some of the streets retain a look of the olden time, and are therefore picturesque. There is the old town and the new town—the old being decidedly the most curious and interesting to the traveller. The modern portion of Birmingham is of an oval form, and has a very considerable ascent from every side except the northwest. On the most elevated part stands the Town Hall, a building devoted to public purposes, the musical festivals being the most prominent. It is built with brick, faced with Anglesea marble, 160 feet in length, and 83 feet in height. The rusticated basement rises 23 feet from the ground, and gives the superstructure a very noble look. It is surrounded by a peristyle of Corinthian columns. The large hall is 140 feet long and 63 feet wide, as many high, and contains the immense organ, which cost £3000 sterling, or nearly fifteen thousand dollars. The shops in the principal streets are very handsome, and the windows were filled with a rich variety of goods. My ramble over the town was greatly enlivened and enhanced by the pleasantness of the weather and the glorious sight of the sun. Only those who have felt his absence for a length of time in England, can properly estimate or appreciate the appearance of the radiant orb of day. No wonder the English exult when they behold clear skies and warm sunbeams. Cowper represents the climate of England faithfully, when he calls it fickle, and the

"Year most part deformed
With dripping rains, or withered by a frost."

Wherefore the poet delights to

"Stir the fire, and close the shutters fast, and
Let fall the curtains"—

Soothing himself with a

"Waking dream of houses, towers,
Trees, churches, and strange visages, expressed
In the red cinders."

We cannot well understand the glee and exultation of many English writers at the bare mention of a sea-coal fire, and the talismanic word *comfort*, without an insight into these matters. Milton thus dwells upon the blazing hearth, when the capriciousness of the weather perhaps had compelled him to seek refuge within doors:—

"Or if the air will not permit,
Some still removed place will fit,
Where glowing embers through the room
Teach light to counterfeit a gloom,
Far from all resort of mirth,
Save the cricket on the hearth,
Or the bellman's drowsy charm
To bless the doors from nightly harm."

The associations of celebrated men with certain places is sometimes remarkably vivid in a traveller's mind. Thus Birmingham recalled to my memory a passage in the life of Coleridge, who has recorded it in his "Biographia Literaria,"* with singular ingenuousness and humor. It was at that early period of the poet's life, when, as he informs us, he was persuaded, by sundry Philanthropists and Anti-Polemists, to disseminate opinions which in after life he entirely repudiated. After paying an affectionate tribute to the friendly cloisters, happy and quiet groves of Jesus College, Cambridge, he states that he set out upon a visionary tour for the north of England, "preaching by the way, in most of the great towns, as an hireling volunteer, in a blue coat and white waistcoat, that not a rag of the woman of Babylon might be seen on me." He halted at Birmingham, and thus gives the particulars of his first interview with one of its townsmen: "My campaign commenced at Birmingham; and my first attack was on a rigid Calvinist, a tallow chandler by trade. He was a tall, dingy man, in whom length was so predominant over breadth, that he might almost have been borrowed for a foundry poker." His unsuccessful application to this worthy, is recounted with all the colloquial ease for which Coleridge was celebrated, and which the reader will find recorded in his most interesting and singular book.

To return, however, from this digression to

* Vol. 1, p. 106, American ed.

the historical view of Birmingham. This place is no less renowned for civil commotion than for its great manufacturing predilection. These violent agitations of party principles, however, form the most conspicuous portion of its annals. During the dissensions between King Charles I. and Parliament, Birmingham inclined to the latter side. When Charles quitted the town, in 1642, the inhabitants seized the royal carriage, containing the household plate, and conveyed it to Warwick Castle. In the year following, they resisted the entrance of Prince Rupert into the town, which so exasperated him, we are told, that he burnt several houses, and levied contributions upon the inhabitants. "William Fielding, Earl of Denbigh, a volunteer under the Prince, was killed by a random shot during these skirmishes, and on the other side, a clergyman, who acted as governor, was slain in the Red Lion inn, having refused quarter." Party spirit broke out here again in July, 1795, when the infuriated populace divided themselves into parties, and demolished a vast amount of property. In imitation of their predecessors, they also levied black-mail from their townsmen, and the utmost terror and consternation prevailed in the town for some days. They were at length put down by the regular troops. Birmingham has been more recently notorious for serious disturbances among the working classes, and for having given birth to the Political Unions—a marked and peculiar feature in her annals.

Neither poetry nor antique chivalry can be said to have had much space or breathing-room in the history of Birmingham. From remote times, it has been devoted to the manufacture of articles of utility or ornament, to politics, religious dissensions, and civil commotions. One redeeming characteristic, or propensity, however, may be noticed among its inhabitants—and that is a strong and pure taste for sacred music. Musical festivals are held here frequently, and it indicates, at least, a strong desire on the part of the sober denizens of the town to breathe something more agreeable, soul-entrancing, and ethereal, than coal-smoke, the stifling atmosphere of work-shops, or the fearful fulminations of petulent demagogues. For, as that true philosopher and poet Shakspeare saith, concerning the power and influence of music upon the human mind, there is

"—— naught so stockish, hard, and full of rage,
But music for the time doth change his nature."

It is to be hoped, therefore, that it may have a bland and soothing effect here, and that the inhabitants of Birmingham may have excess of melody; for—the poet continues—

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils:
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted."

Scarcely had this unchecked aspiration and profound maxim of the bard passed my lips, ere the musical chime of church-bells fell upon my ears. They were the "miraculous rhetoric," wafted upon the passing breeze, speaking sense—

"Without a tongue, excelling eloquence."

They seemed to whisper peace and tranquillity even to this region of steam-engines, dingy work-shops, and coal-smoke. Eloquent sounds they must be, indeed, in every town and village where the heart of the hearer responds to their soothing and expressive music; for they are the indirect, yet bland ministers, to quiet and holy thoughts. Especially should the evening chimes float here, where there seems to be a tenfold significance and beauty in their liquid notes, which may perhaps be better imagined than described. Lest the reader, however, should remain in any uncertainty concerning my meaning with regard to the poetry of bells at Birmingham, it may be quickly understood when the weary, pallid inmate of these crowded manufactories is seen to hail it as a pleasant and familiar sound, which recalls his thoughts from toil and tumult, and perchance awakens in his mind calm and peaceful reflections: then, for an instant at least,

"The place is purified with hope,
The hope that is of prayer;
And human love, and heavenward thought,
And pious faith, are there."

If thoughts of this nature are less prevalent in huge manufacturing towns like Birmingham and Manchester than elsewhere—in places where the daily chimes are perhaps more duly heeded and responded to than they are here—the importance or the necessity of some counteracting agent, be it word, bell, or holy book, so that it consecrate the mind, though it be but for a moment, is most imperatively demanded; far more so, indeed, in a crowded, vice-engendering manufactory, than in a peaceful, pastoral hamlet. For the evening bell has, by a German writer,† been very poetically called the "swan-song of the day"—the "muffle of the overloud heart;" and chimes "the *Ranz des Vaches* of the plain, calling men from toil and tumult into the land of silence and of dreams." And surely the "overloud heart" must need a muffle here at times, or else it vents itself in those wild and fierce outbreaks which have given such startling interest and notoriety to the annals of Birmingham.

Southey has descanted very earnestly upon this theme.‡ He has sifted the peculiarities and tendencies of masses of men in large manufacturing towns; and although he declares the manufacturing system to be "a necessary stage in the progress of society," he thoughtfully inquires: "What if your manufactures, according to the ominous opinion which your greatest physiologists have expressed, were to generate for you new physical plagues, as they have already produced a moral pestilence unknown to all preceding ages?" Thus evidently viewing the subject with painful solicitude. In another passage of the same work, he remarks: "Yonder children are on the way to a manufactory, where they pass six days out of the seven, from morning till night. Is it likely that the little they learn at school on the seventh (which ought to be their day of recreation as well as rest) should counteract the effects of such an education, when the moral atmosphere wherein they live, and move, and have their being, is as noxious to the soul as the foul and tainted air which they inhale is to their bodily constitution?"§ These are words of sober wisdom and calm reflection—words of one truly considerate and mindful of the happiness and well-being of his fellow-men, whose sympathies and aspirations are alike honorable to our common nature, for they emanate with frank earnestness from a Christian heart. And if the humanizing sentiments of Robert Southey were more prevalent than they generally are among the manufacturing districts of England, the wayward and ignorant operatives, old and [illegible] would not perhaps be so much addicted [illegible] and unhallowed excitements, which throw so dark a shadow over the chronicles of Birmingham.

The sight of green fields, verdant meadows, and rural occupations, was a relief to my eyes, after inhaling the fiery heat of furnaces and forges, and listening to the screams of steam engines—the dissonant pandemonium of man's invention. How pleasant now looked the cool grass—the smiling landscape, dappled here and there with rustic cottages; how the gleaming rivulet danced onward with a happy, murmuring sound; and how the far-off chimes of village bells brought no other feelings to the mind than harmony and peace. D.

† Jean Paul. ‡ See his Colloquies, vol. 1, p. 50.
§ Colloquies, vol. 1, p. 166.

For the Churchman.

PEWS.

Mr. Editor,—Few of the extracts which you have, from time to time, made from that valuable periodical, the British Critic, have given more satisfaction to your readers than that on "Pews." It were to be wished that the whole article could be read with attention. I was much impressed with the following idea, in connection with a fact of recent occurrence in one of our churches:

Of the church building the writer says—"Once consecrated, it is no longer a thing of this world; it is no longer a creation of man, and it is no longer a voluntary affair. In two respects of infinite import does it differ from any mere earthly institution: first, it is a divine reality; secondly, it is the object of the most awful and obliging religious regards. The condescension of Heaven and the aspirations of men meet, and conspire to make it what it is. God gives it holiness and efficacy—man gives it reverence and submission. So then, looking only to what man contributes to the building, the *gift of the founder*, after he has done every thing money can do, is the least part of the foundation. . . . It is then most absurd and indecent that even the builder and endower of a church should claim, or be allowed as a legal right, any pre-eminence or particular place or quantity of ground within the sacred edifice. As long as it remained unconsecrated, it was the founder's own, and in his own power; once given to God, he had no right whatever in it—no right to make any reserve, and stipulate that it should be partly his own and partly the Church's. He gave one thing, and the Church, as the authorized representative of the Deity, gave another. . . . He was amply rewarded, if he might be but doorkeeper to the temple he had built."

Entertaining precisely these views, so ably here expressed, I recently attended the consecration of one of our most splendid Gothic churches—a church which does infinite credit to its architect, and to the spirited individuals through whose instrumentality it has been erected—(Christ Church, Brooklyn.) Our most sublime service for the "Consecration of Churches" had been performed with great solemnity by our Bishop; the sentence of consecration had been read, by which the church was given to the Lord; it had been solemnly made the LORD'S HOUSE. *Immediately* after which, the Rector announced that, on the succeeding day, THE PEWS WOULD BE SOLD. I could but think, what inconsistency! if not profanity! How did this very announcement, at this time, seem to *undo* all that had been *done!* Give the house to the Lord one day, and sell it on the next! How does such an act seem to be at utter variance with the idea of the reality of God's existence, and specially with the idea of the presence of Christ *in* his Church, as its Redeemer, and Head, and Owner, and Lord! J.

For the Churchman.

CONSISTENCY.

Mr. Editor,—If the position of the American Bible Society, that Scripture without note or comment is all men want, be true, then what particular need is there of the American Tract Society, which puts forth publications avowedly to explain and enforce the Scriptures?

This is the substance of a question which, not long ago, was asked me by a friend, and which the perusal of your late editorial in relation to the former of these associations brought again to my mind. It is a question, one fancies, which is much easier asked than answered: answered, that is, by those persons who, being concerned in both associations, may feel some desire to make out their position to be consistent. By all other people, it can be answered readily enough. And the answer will be, that if the first position be sound, then to support the second named society is a foolish waste of means, nay, rather makes those who do support it, abettors of the sin of "lowering the word of God from the place of supreme authority." Or else, if the second named society be really necessary, then the position is unsound; and so all the sounding and pathetic declamation one hears about the great fundamental principle of the American Bible Society, must go for nothing. *Utrum horum?* We are not concerned in the answer; only we should be pleased to watch the manœuvres, the filings and refilings, and the whole system of tactics that would be brought into operation, were those divines who are now so comfortably parading on either ground at will, obliged to choose between the two, and confine their exercises to one or the other. Suppose that a Church divine, whose optics have been so dazzled by the term *Protestant* on the title-page of the Book of Common Prayer, that he has quite forgotten to observe the two following words, *i. e.*, Episcopal Church, shall receive a missive from these two great bodies, desiring his aid. He determines to signalize a Sunday, by preaching in the morning for the Tract, and in the evening for the Bible Society: for surely if they are fit to be helped they are fit to be preached about. Let it be, for instance, the Sixteenth Sunday after Trinity. The mention in the Second Morning Lesson of the "false Christs" who shall come, "deceiving many," will of course naturally suggest the necessity of people being guarded against error. By what? The Scriptures? Not them alone, for it is by the misapplication of the Scriptures that they are deceived. What then? Why, by good books properly expounding the Scriptures. The tracts of the American Society, for instance: which must be good, because they contain only those *general teachings*, which all agree in, and are therefore most efficient promoters of "unity of the spirit" and truth held "in the bond of peace." He preaches his sermon, so liberal, so kind, and the collection is made.

Evening service comes. The Second Lesson has, to be sure, in it, a passage that looks very oddly toward the great principle of the Bible Society, for there is an excessively awkward verse in it, to this effect:—"As also in all his epistles, speaking in them of these things: *in which are some things hard to be understood, which they that are unlearned and unstable, wrest,* as they do also the other Scriptures, *unto their own* destruction." Now as a vast many men are both unlearned and unstable, this passage does look as if the without-note-or-comment system might be a little dangerous; and then, as our divine is not supposed to be of the Parker school, he cannot decently cry out "*an interpolation,*" or "*nonsense,*" and so rid himself of the verse entirely. He mounts his pulpit, and shakes out the banner of the Society. No note nor comment is now the watch-word. Something of a change, verily, from the morning strain! and something of a variance from the necessary deduction from the words of St. Mark, and the express teachings of St. Peter. But that may pass. The collection is made, and amid the crush of the retiring crowd comes sweetly up, once more, soft praise of liberality. What a glorious specimen is here of churchmanlike consistency! And if these societies are not preached about, and yet aided, is not the inconsistency just as great?

As to people out of the Church, this is so much the least of the ten thousand inconsistencies which they are daily conversant with, that there is no need of saying anything about them. G.

For the Churchman.

ASSISTANT BISHOP OF MASSACHUSETTS.

Dear Mr. Editor,—Having been a presbyter of the diocese of Massachusetts, and somewhat conversant with questions arising from its anomalous connexion with the Eastern Diocese, I may, perhaps, without presumption, offer a few remarks in relation to the recent refusal of the Standing Committee of Pennsylvania to sign testimonials in favor of the consecration of the Rev. Dr. Eastburn. Of all the Standing Committees, this, I believe, is the only one that has declined giving its sanction to this proceeding. On what ground is this sanction withheld? Simply, as I understand the matter, because this Committee possessed no evidence of the election of Bishop Griswold "as Bishop of Massachusetts exclusively," and therefore, as there is no Bishop of that diocese exclusively, it could not of course ask to have an Assistant Bishop. Now I think it may be conclusively shown that Bishop Griswold was elected and consecrated Bishop of Massachusetts. There were doubtless irregularities attending these proceedings, for at that early period, the polity of the Church as now established, was not fully understood, and certainly its requisitions were not very rigidly insisted upon. But granting that the irregularities were as great as the Standing Committee of Pennsylvania would contend for—the point which they have assumed is not an open one, the question is res adjudicata. In 1838 Massachusetts claimed (uncertain, if you please, if the claim was valid or otherwise) and exercised, the right to elect an Assistant Bishop, and asked the sanction of the Church in General Convention assembled to their act. The House of Bishops and the House of Clerical and Lay Deputies did sanction the proceeding, and furnished the requisite authority for the consecration of the Bishop elect. Did not this sanction or approval of the doings of Massachusetts decide that all the essential prerequisites had been observed? Did the General Convention discover anything to be wanting, the omission of which would have rendered the election void? Certainly not. Now after this solemn decision by the highest tribunal of the Church, can any Standing Committee, or other subordinate body, question its propriety, or defeat its effect? The Church of Pennsylvania was duly represented, and could, and for aught that appears, did oppose the consecration of the elected Assistant Bishop; if its objections were deemed unfounded and were overruled, can it interpose them anew, or again, at home? If one diocese by its Standing Committee can do so, so can all; and thus the solemn decision of the whole Church, than which nothing in the Church government can be more obligatory, is certainly rendered ineffectual.

The testimonial in favor of the consecration of the Assistant Bishop elect of Massachusetts was signed at Philadelphia, Sept. 15th, 1838, and bears the proper signatures of the Pennsylvania delegation in the following order:—Geo. Boyd, George Upfold, William H. De Lancey, Samuel Bowman, W. Meredith, Edward Jas. Stiles, James S. Smith. If the question now raised by these gentlemen, or a portion of them, was so fundamental, they must *then* have had satisfaction in regard to it—if not, can they *now*, with propriety, take the stand they do behind their own solemn and deliberate act? The true ground upon which the whole question rests is the decision of the supreme tribunal of the Church; and the diocese of Pennsylvania, having had a full opportunity to present its objections and urge their validity, should now, from a regard to law and order, record its assent to this decision. Perhaps the course pursued by the Standing Committee of Pennsylvania was adopted without a full examination of the question in the light in which I have attempted to place it. If so, and if the statement now made appears to them in any degree as conclusive as it does to me, will it be assuming too much to suggest the hope, and very respectfully the wish, that this Committee would review their decision, so that the Church, upon so important a question as the consecration of a Bishop, may give a unanimous consent? J. M. W.

Great Accession of Wesleyans to the Church in the Diocese of Madras.—It was stated at Exeter, by Archdeacon Robinson, at the meeting of the friends of the Society for the Propagation of the Gospel in Foreign Parts, that five Wesleyan teachers, one of them a superintendant, had gone to the Bishop of Madras—renounced their errors—and, confessing the sinfulness of their schism, begged to be admitted to the privileges of Church communion. They had heard the heathen taunt, "We should like your religion very well, if there were not so many different sorts of it," and remembered our Lord's declaration, that Christian unity was *the condition* of the conversion of the world, "that they all may be one......that the world may believe that Thou hast sent me." Fully assured, then, that God's own work is best done in God's own way, and that God's own way is through the instrumentality of his Church, these men gave up their emoluments, and whatever other tie bound them to their sect, and expressed themselves ready to undertake any office, however humble, in the service of the Church. The bishop, after dne examination and probation, entrusted them with the office of catechists, and the district in which they are now laboring in the steadfast profession of the Apostles' doctrine and fellowship is one of the most flourishing in the diocese of Madras. The whole of their missions and schools have been now placed under the superintendence of the Bishop of Madras, under whose fostering care the Church is "lengthening her cords and strengthening her stakes," and enjoying, in a great measure, under the bishop's apostolic rule, the blessing of that Church unity for which our Lord so earnestly prays in the 17th chapter of St. John's Gospel. The Church is, as in the primitive times, realizing the Psalmist's prophecy, that Christ should "have the heathen for his inheritance, and the uttermost parts of the earth for his possession." —*London paper.*

THE CHURCHMAN.

SATURDAY, DECEMBER 10, 1842.

Thursday, the 29th of the present month, has been appointed by the Presiding Bishop for the Consecration of the Assistant Bishop-Elect of Massachusetts. The special meeting of the Board of Missions, requested by the Domestic Committee of that Board, is to be held in this city on the Feast of St. Stephen the Martyr, Monday, December 26th, at 5 o'clock, P. M.

PRESENT TEMPER OF DISSENT.

The New York Evangelist of last week treats his readers with a homily against the Church, taking as his text the following paragraph from the Dundee Warder:

"I do not know if ever, since I commenced my correspondence with the Warder, I have made any communication to its columns so important as that which I now am about to make. I am enabled to make the first public announcement of a fact which will create a deep sensation throughout the whole Christian world.—What I refer to, is the fact, that a very large body of the evangelical clergy in the Church of England, have now resolved on a secession from that Church. Their intention is not to fraternize with the dissenters, nor to call themselves dissenters at all; but to retain the designation of Episcopalians, and to call themselves, in their united capacity, by some such name as the Reformed Church of England."

We had seen this paragraph before in an English paper, and thought it unworthy of contradiction; but the credulity of Dissent, and its eagerness to seize on every fabrication injurious to the Church, makes it necessary to republish the following contradiction, from the Church Intelligencer:

"We are not quite certain, but we believe this correspondent is the veritable ignoramus who has published in London several volumes of stupid trash, something about the metropolis and the metropolitan pulpit. If the poor man would go to some dame's school, and learn grammar, and to spell rightly, it might by bare possibility do him some good. And if he would go to church, he would hear the Ninth Commandment, and might learn to tell truth."

As illustrative of the present temper of Dissent, we annex a few extracts from the remarks which the above fabrication has elicited from the Evangelist. Having remarked that "the time was when the Scotts and Newtons of the English Church had no difficulty in avowing their full belief in the validity of ordinations where no prelate officiated," but that a different tone now prevailed, he thus proceeds:

"This bigoted and false usurpation of the ordaining power by a set of haughty prelates, has been connected with a most mournful and alarming retrogression of the Episcopal Church of both countries towards the deadly spirit of papal superstition. In the hands of a ministry thus ordained, the sacraments of the Church have been supposed to possess a peculiar efficacy, and a zealous attention to all the human inventions of the established order of worship has been fostered as the most efficient method of spiritual progress. By this stress upon forms of human invention, the great doctrine of justification by faith has been cast into the shade, and the inclinations of the ministry have set strongly towards the superstitions of Popery. The evangelical clergy, in striving to stem this tide, have found themselves tempted to insist with unwonted zeal upon the divine right of prelacy. This was necessary in order to retain the confidence of the Church in the soundness of their Episcopalianism. This tendency cannot always last. The High Church party have strong positions. The early reformation in the English Church was so imperfect, that it retained in the service enough of genuine Popery to lay the foundations of Oxfordism, and of all to which Oxfordism is growing. In their conflict with these errors, the evangelical clergy are enfeebled by the things which they are obliged to admit. The whole superstructure of English Episcopacy is reeling and falling backward into the miry gulf of the dark ages, their bishops and archbishops hanging as lower weights to drag the fabric down, and the hand of the empire pressing to accelerate the fall. Many who were supposed to be sound Protestants, being attached to the fabric by cords which it is difficult to break, are involved in the general overthrow. This state of things originated the movement mentioned in the extract above, or at least those efforts for deliverance from which the report has arisen. There is too much piety in the Episcopal Church, too much indeed of Protestantism still cherished, to suffer such a return to virtual Popery without a determined resistance. The evangelical clergy will break these impious bonds before they witness the destruction of all for which the martyrs of the Reformation struggled.

The only definite position which we can discover in this tirade is, that "the great doctrine of Justification by Faith has been cast into the shade." This, to the best of our knowledge, is a mistake. The doctrine which has been cast into the shade is the Dissenting or Calvinistic notion of Justification by an empty faith. Faith without obedience we account an empty profession; and as our Lord requires that all who believe shall be baptized, we account faith without baptism, or the intention to receive it, where it may be had, as an empty profession: and as we recognize no authority to baptize except that derived from our Lord's commission, it follows that we can account none as justified by faith except those who have been brought through faith into communion with the Church by baptism. This, we say, is the rule by which the Church is obliged to proceed; although that many have the dispositions of faith without submitting to the law of the Church from an ignorance or misunderstanding of the constitution of the Church, and will find acceptance at the last day through the precious covenant on which the Church is founded, is our firm trust. But it is not permitted, we think, to the Church to forestall the judgment of the last day; she must be bound by the rule which her divine Master has imposed on her; and by that rule she can account none as justified by faith who are not received into and continued in the communion of the Church on earth by the ministry of our Lord's appointment; who has declared of his apostles and their successors in the government of the Church on earth, that "whatsoever they bind on earth shall be bound in heaven, and whatsoever they loose on earth shall be loosed in heaven." This is not throwing the great doctrine of justification by faith into the shade; it is only rescuing it from the vagaries of ignorant and presumptuous men.

The Evangelist proceeds:

"We repeat it, the evangelical clergy of the Episcopal Church must awake with all the vigor of the old Reformers, or they will be lost. It is no time to retreat. They must advance. It is utter folly for them, either in this country or in England, to contend with the Papistical tendencies of their own communion, without securing the aid and co-operation of those other powerful branches of the Church where the equality of the ministry is recognized, and the doctrine of justification by faith alone fully proclaimed. Let the evangelical Episcopalians in England break away from the Establishment in such a manner that they can heartily unite with the Kirk of Scotland in breaking away from the curse of State patronage there; and with the Independents, Baptists, and Methodists of England, Wales, and Ireland, there can be such a moral force arrayed, as, with the aid of other elements at hand, will overturn the English Prelatical Establishment, and bury its more than semi-Papal corruptions beneath the indignation of regenerated millions."

This is sufficiently earnest, but being intended for another meridian, we pass over it, in order to consider that part of the homily which is addressed to the Evangelist's friends in the American Church.

"The anti-Episcopal clergy of this great nation must also awake, and assert their rights, and press their claims on the consciences of their evangelical brethren in the Episcopal Church. They must, as they can, restore the title of bishop to its only scriptural use. They must lay the claims of the Great Head of the Church before the pious and intelligent portion of the Episcopal clergy, and feel assured that these claims will be felt."

Men who feel secure in their "rights" are not apt to clamor and vaunt the possession of them, and they who *are* "bishops," care little for the *title*.

"Let us illustrate our meaning. We will suppose that the venerable and beloved pastor of St. George's Church, in whose evangelical fidelity all denominations confide, to believe in his own conscience that the ministry of other evangelical branches of the Catholic Church is not less the ministry of reconciliation than his own. He must, therefore, know that the Great Head of the Church commands him to recognize as ministers those who are recognized by Christ himself. This, however, "the Church" forbids him to do. The presiding bishop will not allow him to bring before his people, as a minister of Christ, any one who has not been favored with the impress of that usurped authority. Which now will the pastor obey?—Christ, or the bishop who thus plants his authority directly in the way of the Saviour's command? Which will he obey? Can he bear to die without uttering a strong remonstrance—without giving a public and practical protest against such nefarious and unchristian assumptions?"

The constant use of words in a strange and undefined sense, only serves to bewilder the mind. The Episcopal clergy receive their authority from such as are duly commissioned to confer it, and they exercise it only in spiritual matters, and within the limits and laws of their Church. With what propriety can such an authority be said to be "usurped"? Usurpation, as we understand the word, is the seizure or exercise of authority without right—as when laymen, or those with only lay ordination, pretend to exercise the functions of the priesthood—or as when those who are clothed only with spiritual powers, pretend to transfer kingdoms and absolve subjects from their oaths of allegiance. Does the Evangelist mean to say, with the Papists, that the clergy of the Protestant Episcopal Church are destitute of orders? Or does he mean that they claim a power of dispensing with the civil laws of the country—of absolving servants from the bond of allegiance to their masters, and from obligation to the laws of the land, by first instigating them to run away, and then defending them in horse-stealing? So far as we know, the Episcopal clergy are entirely free from both these kinds of usurpation; the latter, particularly, they willingly leave to be exercised on a grand scale by the Papists, and on a small scale by their tiny imitators, the reverend abolitionists, who so loudly "assert their rights" to be the ambassadors of Him whose kingdom is not of this world.

As to "the venerable and beloved pastor of St. George's," the Evangelist may rely on it, he is utterly mistaken if he construes the co-operation of that most estimable clergyman with the Presbyterians, Methodists, Baptists, and Congregationalists, into a recognition of their ministers as the authorized ambassadors of Christ. The ground on which our Low Church brethren justify their patronage of the American Bible Society and other like institutions, is, that though they cannot recognize the orders of the clergy of these denominations, they may yet co-operate with them in what they consider works of benevolence. If the Evangelist doubts this, let him propose that the Holy Communion should be administered on some occasion when Low Church clergymen are present, and see how many he would find to receive it at the hands of a minister who had not derived his commission from the same source with themselves. If he does not know the fact, we can tell him that they would esteem such an act a profanation.

"The crisis is coming on. When once some other Wickliffe or Luther shall arise, taking the Reformation where it now stands, and advancing to that position against the Prelacy which the reformed Churches held against the Pope, he will find himself surrounded by thousands of ministers, and by congratulating myriads of American Christians. Such a movement in this country would give new life to the cause of evangelical piety. It will combine and animate the friends of genuine Protestantism. It will form a public sentiment against Romanism which nothing can resist. Abolish Prelacy, and it will not be one year before the doctrine of baptismal regeneration will be abolished, and the Prayer Book itself, if continued to be used, will be essentially reformed. The great point of contest is the question of *Prelacy*. It has everywhere been a poisonous tree, infecting the atmosphere in which it flourished. It has stripped the clergy of its own communion, and of their own rights. It has poured the miasma of death, as in the administration of the Prelate Hobart, over the Episcopal Churches of New York. He sowed the malignant seeds, and prepared the soil for that monstrous growth of virtual Romanism which is now ripening for so abundant an harvest. There is no safety but in the downfall of *Prelacy*, and the Churches of this land ought never to rest until it is effected."

Such is the requital which Low Churchmen receive for "fraternising" with dissenters, who applaud them for their concessions, then upbraid them for inconsistency, and finally turn and rend them—declaring that even their "peculiar institution," the form of government *which they prefer*, is everywhere a poisonous tree, infecting the atmosphere and pouring around them the miasma of death. They mingle with them, receive their caresses, feed on their adulation, and hope to warm them into love with Episcopacy—and are, after all, assailed by the cry, "Abolish Prelacy" and down with Episcopacy! So true are the words, "He that eateth their bread dieth, and when it is crushed, a viper breatheth forth!"

Family Prayers: *Being a Complete Course for Eight Weeks; with additional prayers, suited to the various occasions and circumstances of a Family. By the Rev.* E. Bickersteth, *Rector of Watton, Herts. First American, from the second London edition. Adapted for use in the United States.* Philadelphia: Herman Hooker, 178 Chestnut street. 1843.

We do not see that these Prayers have much advantage over *extempore* effusions; the carelessness, the irreverence, and the admixture of private fancies and assumptions into the matter of the prayer, which are the common faults of extempore effusions, being by no means avoided. Mr. B. may be very honestly persuaded that the Church of Rome is antichristian and apostate; but we doubt whether he is justifiable in making such an assumption a ground of prayer, and of thus obtruding it on the devotions of his brethren. We may pray for the Church of Rome without turning her accuser, and bringing against her railing accusations; we may pray for her growth in the grace and knowledge of Christ, without solemnly declaring before God that she is the man of sin and the mystical Babylon, cut off from the faith and the promises of the Gospel. It is a very awful thing to come before God with a lie on our lips, and of this we are in danger when we rashly mix up our private fancies with the matter of our prayers. See pages 26, 33, 48, 58, 68, 102, 366, and indeed many of the prayers in the collection. For the same reason we think it unsafe to assume that a whole people promiscuously are "intrusted" with the word of God, merely from their possession of the records of the Church contained in the Old and New Testament, and that the gift of infallibility should be invoked in behalf of voluntary associations combined for the discharge of such trust. (p. 380.) We express here no opinion of these and similar matters; but we do feel that there is need of some stronger ground of assurance than the private opinion of the Rev. E. Bickersteth to justify us in assuming their truth in the solemn act of prayer, and invoking the divine blessing or displeasure conformably to our assumption. To pour out our feelings and views in prayer, *on subjects of a general nature*, without check or restraint, *may* be to confirm our hearts in error and prejudices: hence the advantages of forms, the *matter* of which, and, as far as may be, the words, are supplied by the Church and her most eminent saints. In this respect, Dr. Berrian's Manual of Private and Family Prayers is really an aid to devotion; the compilation being made from the Liturgy of the Church, or from such sources as the Devotions of Bishop Andrews, Ken, Wilson, &c. But Mr. Bickersteth's prayers, we repeat, seem to us to have little or no advantage over the unpremeditated effusions of those private Christians whose zeal is not always according to knowledge.

The Priesthood; a Sermon preached in St. John's Church, Hartford, by the Rev. John Williams, is worthy of the best days of Connecticut. The editor regrets very much that he is obliged to postpone the notice of it to another time.

Memoir of Rt. Rev. Bishop Moore. By Rev. D. Henshaw. *Published by W. Stavely & Co., Philadelphia.*

We received this work as our paper was going to press, and of course have not time to look into it.

One of the firm of W. S. & Co. is in this city soliciting subscribers. Names left at this office will be served with the work at $2 25 per copy.

We take great pleasure in laying before our readers the following beautiful and hitherto unpublished effusion of the author of "Athanasion."

For the Churchman.

ADVENT CAROL.

I.

Carol, carol, Christians,
Carol joyfully,
Carol for the coming
Of Christ's Nativity:
And pray a gladsome Christmas,
For all good Christian men!
Carol, carol, Christians,
For Christmas come again!
Carol—carol!

II.

Go ye to the forest,
Where the myrtles grow,
Where the pine and laurel
Bend beneath the snow:
Gather them for Jesus;
Wreathe them for his shrine;
Make his temple glorious,
With the box and pine!
Carol—carol!

III.

Wreathe your Christmas garland
Where to Christ we pray,
It shall smell like Carmel
On our festal day:
Libanus and Sharon
Shall not greener be,
Than our holy chancel
On Christ's nativity!
Carol—carol!

IV.

Carol, carol, Christians,
Like the Magi now,
Ye must lade your caskets
With a grateful vow:
Ye must have sweet incense,
Myrrh and purest gold,
At our Christmas altar,
Humbly to unfold.
Carol—carol!

V.

Blow—blow up the trumpet,
For our solemn feast!
Gird thine armor, Christian,
Wear thy surplice, priest!
Go ye to the altar,
Pray—with fervor pray
For Jesu's second coming,
And the Latter Day.
Carol—carol!

VI.

Give us grace, O Saviour,
To put off, in might,
Deeds and dreams of darkness
For the robes of light.
And to live as lowly
As thyself with men,
So to rise in glory,
When thou com'st agen!
Carol—carol!

Confirmation. Bishop Onderdonk's appointments for Confirmation in this city have been changed by the postponement for the present of that for *The Church of the Ascension.*

CLERICAL CHANGES.

The Rev. Edward F. Edwards requests that all letters and papers for him be directed to Cohoes, Albany county, N. Y.

The Rev. Mr. Hirst, of Clinton, Michigan, has received and accepted a call from the vestry of Grace Church, Philadelphia, to assist its rector, the Rev. Mr. Suddards.

How numerous and various are the testimonies to the spread of those Church principles which their enemies, for want of argument, attempt to disparage by nicknames! The following is from the Edinburgh Witness:

"It is always in some quiet corner of the shore that the fisherman marks the rise or fall of the tide. We have been informed by our friend, that he found a quiet corner of observation, somewhat like that of the fisherman, in the shop of a dissenting bookseller, a shrewd, intelligent man, in no danger of being misled by inclination in his anticipations regarding the rise of Puseyism, or in his estimate of the strength of Conservatism or of the national Church. 'It bears unequivocal testimony to the tendency of the time,' said the bookseller, 'that Puseyite publications have become the staple of our trade in England. They occupy the place in our sales now, that liberal publications did eleven years ago, and even a more prominent one. Puseyism is the *reading* and *readable* principle of the day,—it seems the only principle that is creating opinion;'—surely an emphatic comment on the Bishop of Exeter's fact regarding the unexampled rapidity of its spread!"

INTELLIGENCE.

DIOCESE OF WESTERN NEW YORK.

The Standing Committee of this Diocese met at Geneva on the 10th inst.; when the documents in relation to the Assistant Bishop of Virginia were signed by all the members present, *seven*. This subject was delayed till after the consecration of Bishop Johns, in consequence of not being able to procure a quorum of the Committee, after the members were prepared to act in the matter.

At the same meeting, the papers relating to the election and consecration of the Rev. Manton Eastburn, D. D., Assistant Bishop elect of Massachusetts, were presented, and the canonical testimonial was signed, giving consent to the contemplated consecration.

The Rev. Edward Bourns, deacon, Adjunct Professor of Languages in Geneva College, applied for the canonical testimonial required for his admission to the Priesthood, and the document was signed accordingly. The papers of the Rev. John W. Clark, deacon, and missionary at Sodus and Pultneyville, being presented and satisfactory, the testimonial required for his admission to priests' orders was signed.

Wm. H. Padock, and Joash Rice Taylor, on presenting satisfactory papers, were admitted as candidates for holy orders, and the proper documents were signed accordingly.—*Gospel Messenger.*

DIOCESE OF CONNECTICUT.

Ordination.—On the 21st ult. the Rt. Rev. Bishop Brownell visited the parish of Christ Church, Reading. In the morning, accompanied by the Rev. Drs. Burhans and Wm. Cooper Mead, Rev. Mr. Harris, Secretary of Domestic Missions, and Rev. Messrs. Rosister, Samuel Nichols, Tomlinson, S. S. Stocking, Bull, Abel Nichols, Purves, Guion, and G. W. Nichols, he admitted to priests' orders the Rev. G. W. Nichols, of New Canaan, and Rev. Wm. Atwill, minister of the parish. The service was conducted by the Rev. Messrs. Stocking and Harris, and the sermon preached by the Rev. Dr. Mead, of Norwalk. The candidates were presented by the Rev. Dr. Mead, and Rev. Samuel Nichols.

In the afternoon, 16 persons were confirmed, and the Rev. Mr. Harris preached in behalf of the Domestic Missions of the Church.—*Chronicle of the Church.*

Ordination at Andover.—On Sunday, Nov. 6, Bishop Griswold held an ordination in Christ Church, Andover, and admitted Edward Augustus Renouf, and Darius Richmond Brewer, to the holy order of deacons.

In the afternoon, after divine service by the Rev. Mr. M'Coy, the bishop preached on the conditions of salvation, and confirmed 5 persons.

In the evening, the church was again filled, the service being read by the Rev. Mr. Brewer, and the sermon preached by the Rev. Mr. Renouf. Thus closed the services of a deeply interesting day to the congregation at Andover. May God add his blessing and give an abundant spiritual increase.—*Witness and Adv.*

The Rt. Rev. H. U. Onderdonk, D. D., of the Protestant Episcopal Church, visited Pottsville, Pa., on Wednesday, 23d ult., according to appointment, preached and officiated in Trinity Church, morning and evening. During the morning service, by particular request of Rt. Rev. Levi S. Ives, D. D., of North Carolina, and acting for him, he admitted to the holy order of priests, the rector of the church, the Rev. Jacob B. Morss, being assisted in the imposition of hands by the Rev. Messrs. Morgan and Drake.

Mr. Bourne was at the same time admitted to the holy order of deacons.

The rite of confirmation was also administered to six candidates.—*Miners' Journal.*

DIOCESE OF NEW JERSEY.

On Thursday, the 17th ult., in St. Stephen's Church, Willingborough, the Rev. Donald Frazer, deacon, minister of the parish, was admitted by the bishop to the holy order of priests. Morning prayer was read by the Rev. Mr. Ogilby, and the candidate presented by the Rev. Mr. Germain. Both of the presbyters present united with the bishop in "the laying on of hands."—*Ib.*

DIOCESE OF MARYLAND.

Rev. S. W. Crampton has resigned the rectorship of St. Thomas' Church, Hancock, Maryland, and taken charge of Durham parish, in Charles county. He requests all papers and letters, designed for him, to be directed to Pomonkey Post Office, Charles county, Md.

Rev. James A. Buck, having removed from Christ Church parish, Calvert county, to St. Thomas' Church, Hancock, Maryland, requests his letters and papers to be directed to the latter place.—*So. Churchman.*

Confirmations.—On Friday, November 11th, in All Saints' Church, Calvert county, the Rev. James A. Buck read morning prayer; the bishop baptized an adult, preached, and confirmed 12 persons.

In the same church, on Saturday, the 12th ult., after morning prayer by the Rev. Mr. Buck, the bishop preached and administered the holy communion, assisted by the rector of the parish, the Rev. H. Williams.

On Sunday, the Twenty-Fifth after Trinity, in the Court house of Calvert county, at Prince Frederick, the Rev. Mr. Buck read morning prayer, the bishop preached, and confirmed 3 persons.

In the afternoon of the same day, in Christ Church, Calvert county, the Rev. Robert Prout read evening prayer, and the bishop preached.

Clerical Removal.—The Rev. James A. Buck, late of Christ Church, Calvert county, has received and accepted a call to the rectorship of St. Thomas' Church, Hancock, Washington county. He requests that his letters and papers may be directed accordingly.

The Rev. D. Hillhouse Buel, deacon, of the diocese of New York, is for the present officiating in Sykesville, Carroll county, and the vicinity.—*Banner of the Cross.*

DIOCESE OF VIRGINIA.

Services by the Bishop and Assistant Bishop of Virginia.—The Bishop and Assistant Bishop reached Lynchburg by the canal, on Saturday evening, the 15th of October, and spent the two following days, Sunday and Monday, in religious services in that place. The Episcopal church was crowded to overflowing with the citizens of the town, and from the surrounding country. A number of the clergy from the nearest parishes were also present at most of the services. The Assistant Bishop preached three times, and exhorted once very impressively, giving great satisfaction to all who heard him. On Sunday, confirmation was administered by Bishop Meade to twenty-two persons. On Tuesday morning, both of the Bishops left Lynchburg, the Assistant Bishop for St. John's in Campbell county, and thence to Pittsylvania, Halifax, etc., and Bishop Meade for Botetourt.

The Bishop preached two days at the brick church in Botetourt, and two in Fincastle, where five persons were confirmed, and the communion administered. The Rev. Mr. Atkinson joined the Bishop at Fincastle, and preached several times. On Monday, the 24th, the Bishop and Mr. Atkinson set out for Abington, and reached there on Friday evening, after a journey of five days on horseback, officiating on Thursday evening at Marion or Smythe Court House. Five days were spent in services at Abington, morning and evening. Baptism was administered to seven children, confirmation to seven persons, and the LORD's supper to twelve members of the Episcopal Church and a considerable number of others. The services were well attended, and it is hoped the blessing of the LORD was granted to his Word and prayer. On Thursday, the 3d of November, the Bishop and Mr. Atkinson left Abington; the latter preached that night again at Marion, and both of them reached Wythesville the next day, expecting to spend Saturday and Sunday at that place.

From thence they expect to pass through Franklin, and after spending two days there, proceed to Bedford, where the Bishop will spend two Sabbaths, and the intervening week, except Thursday and Friday, on which he will be in Lynchburg. From Bedford the Bishop will proceed to Buchanan and Lexington, at the latter of which he expects to be on the last Sunday of November. Passing from thence through Staunton, where he will remain a day or two, he expects to be in Charlottesville on the first Monday in December, and thence by the way of Fredericksburg to Alexandria.—*Southern Churchman.*

DIOCESE OF MASSACHUSETTS.

The Assistant Bishop.—We are happy to state that letters have been received from the Standing Committees of twenty-two dioceses, consenting to the consecration of the Rev. Dr. Eastburn as Assistant Bishop of the Diocese of Massachusetts: viz., from Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, Western New York, New Jersey, Delaware, Virginia, South Carolina, Ohio, Georgia, Kentucky, Tennessee, Louisiana, Alabama, Illinois, Florida, Indiana, Mississippi and Missouri. From the following dioceses no communication has been received: Pennsylvania, Maryland, North Carolina and Michigan. A majority of the bishops having also consented to the consecration, this solemn service will be performed, by leave of Divine Providence, in Trinity Church, Boston, on the 29th inst.—*Banner of the Cross.*

DIOCESE OF ILLINOIS.

Jubilee College.—I have just been reading Bishop Chase's stirring appeal in behalf of Jubilee College, and his female seminary for Illinois, and truly my heart is stirred up within me, to do what I can to help him. "Silver and gold have I none," but peradventure, a word spoken in season, may fall upon the ear of some one who has both, and dispose him to send relief to the good old bishop. He says that he has exhausted his private resources, and appropriated donations made to his wife and daughter, to "keep the college out of debt, and to help on the west wing of the female seminary."

Here is, indeed, devotion to the holy cause of "Christian education." I honor the good old servant of our common LORD, for the child-like simplicity with which he states the facts of the case, and calls out to those who may have it in their power, in distant parts of the field, to come or to send to his relief.

Nor is Bishop Chase the only bishop who has thus ventured all for CHRIST; I have heard of two others, at least, who in this same cause, have embarked their whole earthly substance, pledged their credit, and enlisted their familiar personal friends about them; while the Church, reaping the benefit of their self-sacrifices, has "looked on," and with a cold, calculating spirit, "passed by on the other side." Can such things be, and the press remain silent? Shall we hear of our bishops being exposed to mortification and perplexity, and put to their wits to know how to get along with works undertaken in the love of JESUS CHRIST, and for the salvation of immortal souls, without doing something, if it be only to express our sympathy in their distress?

"When the Son of man cometh, will he find faith in the earth?"—*Correspondent of do.*

DIOCESE OF PENNSYLVANIA.

A new Parish.—We are happy to be informed of the regular organization, under most auspicious prospects, of a new Episcopal congregation in Downingtown, Chester county, Pennsylvania,—a flourishing settlement, with a wealthy and intelligent population of about two thousand, situated six miles northwest of West Chester. Some time since the use of the Masonic Hall was kindly granted as a temporary place of worship, which was appropriately furnished, and divine service has frequently been performed by the Rev. Mr. Bedell, of West Chester. The constant and numerous attendance of the citizens generally encouraging the proposed enterprize, the Church (to be called St. James') was organized on Sunday, 6th ult., a vestry elected, and a committee appointed to prepare a charter of incorporation. The Missionary Society of St. James' Church, Philadelphia, has generously offered to contribute annually for two years the sum of $400 towards the support of a resident clergyman. On Sunday, 20th ult., the vestry unanimously elected to the rectorship of the parish, the Rev. William Augustus White, late of the diocese of Massachusetts, who has accepted the call, and will immediately enter upon his duties.—*Banner of the Cross.*

DIOCESE OF NORTH CAROLINA.

Bishop Ives held an ordination in Christ Church, Newbern, on the 6th of Nov., (24th Sunday after Trinity,) when the Rev. Fordyce M. Hubbard, deacon, was admitted to the holy order of priests. Prayers were read, and the candidate presented by the Rev. William N. Hawks, rector of St. Thomas' Church, Craven county, and the sermon preached by the Rev. Moses A. Curtis, rector of St. Matthew's Church, Hillsborough. On the evening of the preceding day, the bishop preached and confirmed 11 persons. Prayers were read by the Rev. Mr. Hubbard. This parish has been signally blessed for the last year. Its late rector, the Rev. C. F. McRae, presented for confirmation in April last between *thirty* and *forty* persons. Numbers are now under a course of instruction or confirmation at the Spring visitation.—*Banner of the Cross.*

Mississippi.—On Sunday, October 16, the Rev. Dr. Freeman, of Columbus, held divine service and preached at Pontotoc, a flourishing town. At the close of the afternoon service, a respectable number of persons in attendance convened as a meeting for the purpose of forming an Episcopal congregation in that place. Dr. Freeman took the chair, a Secretary was appointed, and a committee chosen to report articles of association; which were subsequently adopted, and a vestry elected. The new church was named St. John's, Pontotoc, in connexion with the diocese of Mississippi.—*Ib.*

Church Enlargement.—The vestry of St. Paul's, Chester, have resolved to enlarge their church edifice, the increase in the congregation having rendered such a measure necessary. The Church of St. Matthew's, Francisville, is undergoing the same alteration, and we believe is nearly completed.—*Epis. Recorder.*

Episcopal Services.—Owing to the want of room in St. Paul's Church, Detroit, the Bishop of the Diocese has organized a CHAPEL in connection with said Church; and has procured the use of the MECHANICS' HALL, Griswold st., (*opposite the Female Seminary,*) where services of the Protestant Episcopal Church will be held on the morning and afternoon of each Lord's Day, at the usual hour.—*Detroit paper.*

DIED,

On Thursday, 1st inst., of a lingering illness, Mr. JAMES M. MILLER, printer, aged 25.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 4 Jane street.
Dowdney, Rev. John.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. Charles W., 125 Bleecker street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. Charles D., Waverly Place, corner of Greene.
Jones, Rev Charles, Morrisania.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 24 Waverley Place, cor. Greene.
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. Flavel S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Parker, Rev. Benjamin C. C., 589 Broadway.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev Richard C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. William H., 74 Eighth street.
Williamson, Rev. Charles H., 35 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Lawrence street, near Myrtle.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

DECEMBER.

11. Third Sunday in Advent.
14. }
16. } Ember days
17. }
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. Second Sunday in Advent, December 4, confirmed 53 in Calvary Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

CHURCH OF THE REDEMPTION.

The *Second* of the Course of Sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. Jonathan M. Wainwright, D. D.

New York, Dec. 10, 1842.

☞ It is proposed by ladies connected with different Churches to hold a Fair, between Christmas and New Year, for the benefit of the Church of the Redemption. Donations for this object may be sent to Mrs. Anthon, at the Rectory of St. Mark's, corner of Second Avenue and Tenth street; or to Mrs. Pardee, at the Rectory of St. Thomas', 453 Houston street.

New York, December 10, 1842.

GENERAL THEOLOGICAL SEMINARY.

The Annual Sermon, on occasion of the Matriculation of the Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be delivered in St. Peter's Church, on Sunday evening next, (3d Sunday in Advent.) Service to commence at 7 o'clock.

JOHN D. OGILBY, Dean of the Faculty.

New York, December 10, 1842.

MISSION CHURCH OF ST. MATTHEW.

The Regular Quarterly Sermon in aid of this station, will be preached in the Church in Christopher street, between Bleecker and Fourth, on Sunday evening, December 18th, by the Rev. Manton Eastburn, D. D. Services to commence at 7 o'clock.

Episcopalians generally are respectfully invited to attend.

New York, December 10, 1842.

ACKNOWLEDGMENTS.

CITY MISSION.

The treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since Oct. 1st:

From Wm Bard $15, F S Winston 25, collection in St Matthew's ch 23, do in St Stephen's ch 9, Wm Douglas 50, Samuel Ward 20, J R Herrick 25, Wm E Johnson 20, Wm H Aspinwall 25, Wm Mulligan 15, offerings of St Mark's ch 10, Peter A Jay 50, E G Faile 25, Wm N Seymour 25, G C Verplanck 50, J Grosvenor 20, Charles Carville 10, St Stephen's ch 20, P C Schermerhorn 50, Miss C Lorillard 25, Capt Spencer 10, Mr D Wolf 25, collection in St George's ch 64 97, St Luke's ch 27 20, a member of St Thomas ch 2, Peter Lorillard 50. Total amount, $691 17.

LEWIS PHILLIPS, Treasurer, at the office of the Howard Insurance Co.,
Dec. 7, 1842. 54 Wall street.

THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From Grace ch, New York, Rev Dr Taylor, rector, $160. Christ ch, Poughkeepsie, Rev Dr Reed, rector, $20 75. Total amount, $180 75.

C. N. S. ROWLAND, Treasurer of the Convention of P. E. Church, N Y,
December 7, 1842. 55 Water-st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Dec. 1, has received the following contributions, viz.:

From special collection in St Paul's ch, Baltimore, per J Loney, Esq, R A, $139 78. Through E Wilcox, Esq, R A in Phila, St James' ch, a member, $50; St Andrew's ch, $15; do, a communicant, $10—$75. From F Hoskins, treasurer of Male Missionary Society of Grace ch, Phil, for Missouri, $20; Trinity ch, Bristol, Con, per Rev J S Covell, $7; through B Howard, Esq, R A in Boston, from young ladies of St Paul's ch, Boston, $65; other collections in same church, $35 for Prairieville mission; F B Brewer, Esq, $5—$105. Through N G Ogden, Esq, treasurer for Young Men's Missionary Society of St Luke's ch, New York, $100. Through Wm H Hubbard, Esq, R A, Richmond, Va, from little girls of St John's ch, Hampton, Va, per Rev M L Chevers, $2; collection in St Paul's, Petersburg, $63; from Rev Wm M Jackson, self one half, $10—friends one half, $11—$21. Through Evan H Thomas, Esq, treasurer, &c, Wilmington, Delaware, from St Peter's ch, Lewes, $10; St Andrew's ch, Wilmington, $20 10; St Ann's, Middletown, $9; St Peter's, Smyrna, $8; Trinity, Wilmington, $21 38; St Paul's, Georgetown, $1 94; from sundries, $8 82—$79 24. Total amount, $612 02.

THOMAS N. STANFORD, Treasurer, At the store of Swords, Stanford & Co,
Dec. 7, 1842. 152 Broadway, New York.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By the hands of Swords, Stanford & Co, from a friend to the poor, $5.

Further donations are respectfully solicited, and will be thankfully received, if left at the Episcopal Depository, 20 John street; with Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co., 152 Broadway; or at the residence of the Missionary,

BENJAMIN EVANS, 360 Broome street.

December 7, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Robert Strong, annual, $2. Daniel Oakey, do, 3. H LeRoy Edgar, do, $5. John Benjamin, do, $2. Hamilton Fish, do, $5. Morris Robinson, do, $3. Gilbert Chichester, do, $2. Frederick De Peyster, do, $2. William Kemble, do, $2. Mrs J H Hobart, do, $2. Wm H Hobart, M D, do, $2. From the monthly offerings of St James' ch, Rev John Dowdney, rector, $2. Total amount, $32.

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent, At the Depository, 20 John street.

New York, December 7, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From the monthly offerings of Zion ch, Rev William Richmond, rector, $9 25. Daniel Oakey, annual, $1. H Le Roy Edgar, do, $5. Abel T Anderson, do. $1. Frederick De Peyster, do, $1. Mrs J H Hobart, do, $1. Wm H Hobart, M D, do, $1. Rev Wm Berrian, D D, do, $2. T H W, a donation, $0 50. Mr and Mrs Barclay, annual, $2. R P Williams, St Louis, donation, $2. Total amount, $25 75.

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent, At the Depository, 20 John-street.

New York, December 7, 1842.

JUBILEE COLLEGE, ILLINOIS.

The subscriber gratefully acknowledges the receipt of the following amount, and begs also to refer to Bishop Chase's acknowledgment below, and in which he also speaks of the same donation, viz:

From Jacob R Valk, Esq, late of Charleston, S C, now of Flushing, L I, $500.

JAMES F. DE PEYSTER,
New York, Dec. 7, 1842. 49 South street.

With grateful emotions and unfeigned praise to the Author of all Goodness, Bishop Chase acknowledges the receipt of two munificent presents made to Jubilee College, the one a few weeks since by Ephraim M. Baynard, Esq., of Edisto Island, S. C., the other recently by J. R. Valk, Esq., of Flushing, L. I. How cheering, to see the divine motto adopted long since by him thus fulfilling! "Jehovah Jireh, God will provide."

Besides the presents made for the same objects and not acknowledged in any public way, there were lately received by him at Jubilee the following:

From E A Clarkson, Charleston, S C. $30; from ——, Syracuse, N Y, $5; H J Terry, Esq, $5; Emmanuel ch, Newcastle, Delaware, $5; a few young ladies in Gardiner, through Miss Lucy V Gardiner, $14.

Robin's Nest, 19 Nov., 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Edward Wilcox, R A, Phil, part of thank-offering of Church of the Holy Trinity, Westchester, Pa, per Rev G T Bedell, rector, for Africa, $2 50; for Constantinople, $2 50—$5. From treasurer of Committee of Appropriation, St Andrew's ch, Phil, for foreign missions generally, $14; for Africa, $6 34; for China, $0 25—$20 59. From a member of the Evangelist ch, Phil, for Rev S Hazlehurst's mission, Africa, $2; from Sunday school of same ch, for support of a child under care of Rev Dr Savage, Africa, $20; from a few friends of St Paul's ch, Alexandria, D C, for support of Wm H Wilmer, Africa, 2d payment, $20; from St James' ch, New London, Ct, of which $10 is the bequest of a deceased communicant, $30 11; from Rev E M P Wells, Boston, for Jerusalem Mission, annual, $150. Through B Howard, Esq, treasurer, from St Andrew's ch, Hanover, Mass, $21; from Trinity ch, Bridgewater, $10—$31. Through Wm H Hubbard, Esq, R A, from St John's ch, Hampton, Va, per Rev Mark L Chevers, an offering from the little girl's sewing society, for the cause of missions, one half, $2; per Rev William M Jackson, from several friends, one half, $11; from Rev William M Jackson, one half, $10; Mrs Mary Jackson, for church at Galveston, $7; from Mrs Mary Ann Carrington, Cumberland county, $3—$33. From Young Men's Missionary Society of St Luke's ch, per N G Ogden, Esq, treasurer, $175. Through Rev Dr Croswell, from Trinity ch, New Haven, a special offering, $8; do do, one half, $3; do do, of a small family, one half, $2 50—$13 50. Through Rev Richard S Killen, from St James' ch, Piqua, $5; also a pair of gold ear drops and ring. Total, $505 20.

J. SMYTH ROGERS, Treasurer.

New York, December 7, 1842.

CHURCH DEPOSITORY,
No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

P M at Cuyahoga Falls, O; P M at Charlestown, Mass; Rev A D Cole, Woonsocket, R I, 2 letters with remit; James B Dow, Boston; Mrs A Sitgreaves, Easton, Md; P M at Alleghany, Penn; Rev W H Hoit, St Albans, Vt, with remit; Rev P T Babbit, Hudson; Belknap & Hamersley, Hartford, Conn; P M at Wheeling, Va, with remit; H H Reynolds, Kingston, with remit; P M at Utica; P M at Lockport; Mrs C Mancius, Bemis' Heights; Rev Thomas Mallaby, Athens; Rev W Shelton, D D, Buffalo, with remit; Rev A A Miller, Stratford, Conn; A E Miller, Charleston; R S H George, Phil; Rev H Croswell, D D, New Haven, with remit; H Huntington, jr, Hartford; P M at Painesville, O, with remit; H W Scovell, Lockport.

Packages have been forwarded during the same period as follows:

To Rev Richard Cox, Troy, per towboat; Rev P T Babbit, Hudson, per steamer Westchester; R S H George, Phil, per Harnden's Express.

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Dec. 10.

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Dec. 10—4t.

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Nov. 12, 1842.—eow tf.

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October 29.

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Nov. 26—tf

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J. A. SPARKS 111 Nassau street

June 26.

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April 2.

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.

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He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairus, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley Esqs. New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. Dec. 3.

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to

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August 20—tf

THE CHURCH ALMANAC FOR
1843,

IS just published, and ready for delivery. Order for the same to be addressed to Thomas C. Butler Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.

Sept 24 15

A STUDENT of the General Theological Seminary, having for nine or ten years past, paid particular attention to the study and practice of the Organ, is desirous of procuring a situation as Organist in this city. References will be given, if desired, to churches where he has officiated in that capacity during the last eight years. Should any vacancies occur, he would respectfully solicit the opportunity of a trial. He has been most kindly permitted to refer to

REV. DR. WAINWRIGHT,
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Dec. 3, 1842.

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Oct. 3.

POETRY.

For the Churchman.

THE CYPRESS AND THE LILY.

I.

A cypress and lily by a streamlet's side,
Bent over the wave below ;
And the dark-tressed cypress, branching wide,
To the wind swayed to and fro :
While shadows thick and gloomy fell
On the stream as it hurried past,
Till demons seemed in the waters' swell,
By the waving cypress cast.

II.

"Why are thy waters so darkened there,
As thou flowest my form beside,
And why do the clouds such blackness wear,
Mirrored in thy glassy tide ?"
And the waving cypress, with an angry moan,
To the wind swayed to and fro ;
Nor knew that the shadows were all its own
In the swelling stream below !

III.

But the lily, it gazed on the jewelled foam
Of the merrily-flowing stream,
And down, where it seemed like a Naiad's home,
So bright did the pebbles gleam !
Till a flower it saw so pure and fair,
As ever to gaze below,
Nor knew that all that was imaged there
Was itself in the streamlet's flow !

IV.

Oh ! the cypress and lily fit emblems be
Of many that, side by side,
Joyous in our world or gloomily
Stoop over life's flowing tide !
For little we dream that the shadows there
May oft by our souls be given :
If ever our bosoms pure spirits bear,
Few clouds shall we see from heaven.

G. H. H.

New York University, Nov. 1842.

From the London Church Intelligencer.

THE TEMPLE CHURCH.

The restoration and repair of the Temple Church, at once the most beautiful and perfect memorial of the order of Knights Templars now in existence, cannot fail to be a subject of congratulation to the country at large. It is pleasant to reflect that beneath the surface of this bustling and money-loving world there is a strong undercurrent of enlightened feeling respecting the care of our national edifices. The ancient abbey of St. Albans, Crosby Palace, and our Ladye's Chapel, Southwark, are among the more recent structures preserved from decay by the honorable and ready contributions of subscribers from all ranks of society. The expense and magnificence of the repairs in the Temple Church promise to surpass any similar attempt in this country, the whole of the enormous outlay required being jointly borne by the two societies of the Inner and Middle Temple.

Those persons to whom the Temple Church was familiar in its late dress of plaster and whitewash will scarcely recognise the ancient structure in the gorgeously decorated appearance it now presents. The repairs were commenced in 1840. The dilapidated state of the building, in great measure owing to the reckless manner in which the walls and pillars had been overlaid with heavy monuments, rendered these works necessary, and, in accordance with the improved taste now prevalent in the public mind, the benchers were led to extend the mere repair into a restoration of the building, as nearly as possible to its original state. The architect who commenced these works was Mr. Savage, but owing to some differences between that gentleman and the building committee of benchers, the charge was transferred to Mr. S. Smirke on the part of the Inner Temple, and Mr. S. Burton on that of the Middle Temple. It is, however, due to Mr. Savage to state, that the plans prepared by himself have been in a great measure carried out by his successors.

THE ENTRANCE PORCH is for the most part new, the excessively ornamented old doorway having been partly renewed, and the remainder reworked and restored.

THE CIRCULAR NAVE.—The six clusters of old Purbeck marble columns, which formerly supported the whole superstructure, have been removed, and new columns of the same material substituted. The ceiling of the centre part (a truncated dome of comparatively modern erection) has been taken down, and a new oak vaulted and grained ceiling substituted, painted by Mr. Willement, strictly in accordance with the style of the period. The whole of the walls, arches and aisle vaults have been reworked, and new polished marble shafts substituted for the old columns. The sculptural figures of the Knights Templars have been restored in the most perfect manner, and will again occupy their former positions.

THE TRIFORIUM OF THE NAVE has been converted into a depository for nearly all the monuments which formerly disfigured the walls of the church. This gallery, common in all cathedral edifices, now forms a handsome promenade of twelve feet wide and fifteen feet high round the circle, the mural tablets of most of the eminent lawyers of the last two centuries being carefully arranged on either side. They are much better seen than formerly, and form an interesting collection of monumental sculpture.

THE SQUARE CHANCEL.—This part of the church, hitherto filled with pews, which concealed the bases of the marble columns (themselves hidden by a thick coating of plaster and paint, through the over-anxious desire to efface all emblems of the Popish faith on the part of the Protestant lawyers shortly after the Reformation) and encumbered to a height of eight feet from the ground with oak wainscoting, shutting out the view of the elegant marble piscina on the south side of the building, has been entirely cleared of these unsightly additions. The huge pulpit and organ-screen are also removed, and a new and elegant gallery for the reception of that instrument has been erected on the north side, occupying one bay, with a vestry beneath. The walls of the latter small apartment are studded with monuments, among which the most conspicuous are those of Lord Eldon, Lord Stowell, and Oliver Goldsmith. The north and south aisles are each divided into five compartments; the eastern division will be occupied by the benchers' ladies, and that adjoining by the benchers themselves, every seat having distinct and elaborately carved elbows. The two next are occupied by the barristers, and the remaining division by the barristers' ladies. The members of the Inner Temple will occupy the south, and those of the Middle Temple the northern side of the church. The whole of the centre is fitted up with sittings for the students, in the cathedral style of arrangement. The most prominent object on entering the chancel from the western porch is the triple lancet window over the altar. This beautiful specimen of stained glass, executed by Mr. Willement, F. S. A., is intended to represent the principal events in the life of our SAVIOUR. In the first division are the annunciation, the nativity, the angels appearing to the shepherds, the wise men before Herod, their progress towards Bethlehem, and their adoration of the infant JESUS. The centre division contains the flight into Egypt, the presentation in the temple, CHRIST before the doctors, the baptism, the marriage at Cana, the calling of St. Peter, the transfiguration, the entry into Jerusalem, the last supper, CHRIST before Pilate, bearing the Cross, the crucifixion, Joseph begging the body of JESUS, the soldiers guarding the sepulchre, and, in the extreme upper point, the resurrection. The third division contains representations of those events which took place after the crucifixion. The interstices of each of the divisions are filled up with a mosaic of the richest colored glass, and enclosed within broad and elaborately ornamented borders. On each side of this window are three other openings, containing subjects in stained glass, illustrative of the history of the Knights Templars,—viz., the Temple at Jerusalem, and the city of Bethlehem, the armorial bearings of the founders and benefactors of the order, and equestrian figures of those masters who commanded in England during the erection of this edifice. The style, details, and costume of every part evidence the most careful antiquarian study, and the arrangement of the various tints presents the most perfect harmony. On the south side of the church, facing the organ, is another painted window, totally different in character. In this the principal ornaments are five whole-length figures of angels playing on various musical instruments. The remainder of the window is filled by delicately-drawn ornaments on a reticulated ground, relieved by rosettes and bands of colored glass. In the cleristory of the round church there is at present only one window of stained glass, representing our SAVIOUR enthroned between the evangelists. The prevailing colors used for the decoration of the walls and roof of the chancel are blue and red. The ceiling is divided into compartments, alternately ornamented with the armorial bearings of the two inns; the lamb and staff for the Middle Temple, and the flying horse for the Inner Temple. The figures of several of the early kings of England are emblazoned on the western wall, and the shield of the holy cross worn by the Knights Templars is frequently introduced. The altar is entirely new, from the design of Mr. Smirke. The creed and commandments are painted black, on a gold ground, with illuminated initials, producing a remarkable richness of effect. The whole of the designs for the stall-ends and elbows, consisting of grotesque heads and foliage of the most elaborate description, have been furnished by Mr. Cottingham, of the Waterloo-road.

The desk now erected is merely temporary, it being considered prudent to ascertain the most eligible position by actual experiment, previously to the definitive adoption of a site for the handsome carved oak pulpit which is in preparation. It is not intended to erect a reading-desk—the creed and lessons will be read as in collegiate establishments. The organ, one of the few superb instruments built by Schmidt more than a century since, has been entirely reconstructed by Bishop, who has greatly extended its power by the addition of fifteen large pedal-pipes, and corrected a few defects in the original. The floor is paved with glazed encaustic tiles, copied exactly from ancient examples. This is not expected to be completed by the day appointed for the re-opening of the church for public service, owing to the entire stoppage of the works at the potteries, in Staffordshire, during the late disturbances.

The bell, which was formerly in the roof of the circular nave, (although that was not its original place,) has been removed, and hung in a new stone belfry turret, erected over the Newell staircase on the north side.

The churchyard is being paved and otherwise improved, and it has been determined by the benchers to allow no more interments therein. It will be recollected that the musical service of the Temple Church was formerly a great attraction. The benchers have now decided on introducing a choir, and the service will be performed in the cathedral style. The interest excited by the opening announced for Sunday, the 6th of November, is very great, and, notwithstanding much remains to be done, it is confidently expected that service will be performed on that day. The church is daily visited by a number of the nobility and gentry. The Bishop of London went over it on Thursday last, and expressed his unqualified admiration and approval of the effect produced by the style of decoration adopted. On Saturday, the Rev. Lord Augustus Fitzclarence spent several hours, accompanied by Mr. Burge, Queen's Counsel, (one of the most active members of the building committee,) in scanning its details, with all of which the noble lord expressed himself much gratified.

The Rev. Mr. Benson (the present Master of the Temple) arrived from Italy a few days since, for the express purpose of taking part in the opening service.

SELFISHNESS.

Among the signs of the times, which are not very flattering to our intellectual and moral condition, we may mention the unblushing appeals which are now made by "liberal" writers to the principles of selfishness. They think it no disgrace to recommend that a certain course should be taken on the ground of self-interest, merely or chiefly. They take no pains to make mankind ashamed of their selfishness ; on the contrary, they seem to regard it as a recognized rule of action to which it is proper to appeal, just as in former times men did to principles of virtue and motives of benevolence. Even education is recommended to the patronage of the rich and powerful, because their "most selfish interests demand its fullest application." We regard this as a base method of writing, which has a poisonous effect upon society. Do the best we can, the selfish principle will have enough, and too much, of sway over human conduct. Though we labor to bring it into discredit—though we show the detestableness of mammon-worship in every way we can, and strive above all things to make men ashamed of considering their own gain merely, without reference to the condition of their fellow creatures—still we know that the hardness of men's hearts, and the mean promptings of self-interest, are too much for us ; and that after we have done our best, we shall have effected comparatively little on the side of virtue and generosity. And in this state of circumstances it is something too much to find that there are writers who actually encourage that worthless, noxious weed which is but too apt to grow without any encouragement, and who call openly upon sordid selfishness to come forth and do some work which is accounted good, just as if it were credible that men acting under such motives, and without any shame on account of them, should do what is good.

Not but that the evil designs, or the sordid selfish designs of men, are often overruled for good. That we grant; but then it is only when they *are* overruled that the good is effected. Providence evokes good out of evil, but man may not do evil that good may come, nor should any man appeal to evil, or to sordid and selfish motives, in order to induce others, *under the guidance of such motives*, to undertake some measures which it is supposed may contribute to the public benefit.

The philosophy propounded by Mr. Hume, in writing his history of Charles the First, may be advantageously applied to this subject. He is discussing the doctrine of resistance to the sovereign power—an existing and effective principle in the popular mind, no doubt—but one which he declares ought not to be inculcated. It requires no such support, while the opposite principle of obedience does. Government, says he, is instituted in order to restrain the fury and injustice of the people, and being always founded on opinion, not on force, it is dangerous to weaken by these speculations the reverence which the multitude owe to authority, and to instruct them beforehand that the case can ever happen when they may be freed from their duty of allegiance. Or should it be found impossible to restrain the license of human disquisitions, it must be acknowledged that the doctrine of obedience ought alone to be inculcated, and that the exceptions, which are rare, ought seldom or never to be mentioned in popular reasonings and discourses. Nor is there any danger that mankind, by this *prudent reserve*, should universally degenerate into a state of abject servitude. When the exception really occurs, even though it be not previously expected and descanted on, it must, from its very nature, be so obvious and undisputed as to remove all doubt, and overpower the restraint, however great, imposed by teaching the general doctrine of obedience.

In the same way, there need be no doubt that selfishness will readily enough be brought into action without special invitation; and if there must be discussion upon the subject, it will certainly be better applied in suggesting reasons against acting upon selfish motives, than in exhorting mankind to be more strenuously and watchfully selfish than they are already.

The persons who are so anxious to leave all operations of trade and of money perfectly free, are the idolators of selfishness. Fear nothing, say they ; the selfish principle will bring all right. Each individual, in this intelligent age, will seek his own advantage from the liberty you give him, and *therefore* the community will reap its harvest of general benefit ! Thus the selfish principle is put for the benevolent principle, and the man who follows the devices of his own cupidity is the true social philosopher !

If this be not confounding right and wrong, putting bitter for sweet, and sweet for bitter, and losing sight of practical morality in a sea of contradiction, we know not what it is.—*London Morning Post.*

THE THANKSGIVING PRAYER.

The following is the prayer of thanksgiving to ALMIGHTY GOD for the great blessings which, in HIS mercy and goodness, HE hath vouchsafed to this nation in the late abundant harvest, to be used at morning and evening service after the general thanksgiving in all churches and chapels in England and Wales, and in the town of Berwick-on-Tweed, on Sunday, the 2d of October next, as ordered by her Majesty in Council :—

"O GOD, through whose good Providence the earth yieldeth food for the sustenance of man, we offer unto THEE our hearty thanksgivings for THY late mercy vouchsafed to us, in blessing the labors of our husbandmen with plentiful increase, and preserving the fruits of the field for our use. Give us grace, we humbly beseech THEE, that whilst we receive THY bounty with thankfulness, we may regard the blessing bestowed on us as a call to repentance, and turn from the evil of our ways. Remove from amongst us all causes of strife and contention ; put an end to our unhappy divisions ; and grant that all conditions of men, impressed with the fear of THY judgments, and trusting in thy fatherly care, may faithfully serve THEE, in loyalty to their Sovereign, in obedience to the laws, in kindly affection one to another, and in dutiful resignation to THY will ; that so, under the guidance of THY HOLY SPIRIT, we may pass through this world in peace and contentment; and, finally, by THY mercy attain everlasting life, through JESUS CHRIST our LORD. Amen."—*English paper.*

THE GIPSIES.

A short time since, a very remarkable circumstance took place in the New Forest, Hampshire, in the instance of a Gipsy of the name of Lee having been rejected from the fraternity. The spot where the scene took place was at Bolton's Bench, near Lyndhurst. Between 300 and 400 Gipsies, belonging to different tribes, including the Lees, Stanleys, and Coopers, were assembled upon this unusual occasion. The concourse consisted of a great many females, and so secretly had the meeting been got up, that scarcely a person residing in the neighborhood was aware that a circumstance of the sort was about to take place. The offender, a handsome-looking man, apparently between 30 and 40 years of age, was placed in the middle of a ring, composed of the King of the Gipsies and the patriarchs of different tribes. This ring was followed by a second, made up of the male portion of the assembly, and an exterior circle was formed by the women. The king, who was one of the Lees, a venerable old man, and one who looked as if he had seen upwards of 90 summers, then addressed the culprit for nearly an hour, but in a tongue that was perfectly strange to the bystanders. The address was delivered in a most impressive manner, as might be conceived by the vehemence of the gesticulations which accompanied it. None but the Gipsies themselves had the slightest knowledge of the crime which had been committed by the offender, but it must have been one evidently obnoxious to the tribe, as the act of expulsion among them is an exceedingly rare occurrence. As soon as the king had finished his speech to the condemned man, he turned round and harangued the whole of the Gipsies assembled, and, expressing himself in English, informed them that Jacob Lee had been expelled from among them, that he was no longer one of their fraternity, and that he do leave the camp of the Gipsies for ever. The king then, advancing towards him, spat upon him, and the circles that enclosed him simultaneously opened to admit of his retreating from among them, whilst they smote him with the branches of trees as he left the ground. The meeting then broke up, and the parties assembled went their different ways, some of them having come to witness the tribunal from a considerable distance. The whole ceremony, which took place under an aged oak in the forest, was a very imposing one ; and being a very unusual, almost unprecedented occurrence in these parts, created an intense degree of interest among the bystanders.—*Ib.*

RESPONSIBILITY OF AUTHORS IN RUSSIA.

What the Russians think of authors may be collected from a plate, in which part of hell is represented. In the foreground are suspended two kettles; in one of them is a robber, in the other a bad writer. Under the kettle of the latter the devil is busily engaged in making a rousing fire, whereas under the bandit there is nothing but a heap of dry wood, and he seems to be enjoying a comfortable warmth. The author, who has lifted up the lid of his kettle a little, casting an envious glance at the robber, complains to the devil that he torments him more than so vile a criminal ; but the devil fetches him a thump on the head, and says, "Thou wert worse than he, for his sins and misdeeds died with him, but thine continue to live for ages."—*Kohl's Russia and the Russians.*

THE LATE DR. IRELAND.

The late Dean of Westminster was no ordinary character. The life of Dr. Ireland, like that of his friend Mr. Gifford, in the early part of it, was a checkered one, struggling with difficulties. Let others speak of him as a scholar, learned divine, and philanthropist, as he was in the true sense of the word. His benevolent actions while living are known within the precincts of Westminster Abbey, as were his charitable donations at Islip, Ashburton and Oxford ; and the disposition of the inward man may be collected from the following bequests in his will :—1,000*l.* for the Western Dispensary, after a life interest therein in Islip; 2,000*l.* Westminster Hospital, after a life interest therein in Westminster ; 5,000*l.* for a chapel in Westminster ; 2,000*l.* King's College, for promotion of religious education ; 1,000*l.* society now forming in London for the education of the sons of clergymen ; 1,000*l.* trustees for poor persons in Ashburton ; 10,000*l.* University of Oxford, for a professor of theology ; 2,000*l.* Oriel College, for an exhibition.

HISTORICAL ASSOCIATIONS.

Whatever withdraws us from the power of our senses—whatever makes the past, the distant, or the future predominate over the present—advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.—*Dr. Johnson.*

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August 6.

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Sept 3—tf

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December 5—tf.

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